

THE BETTER WAY

THE TRUTH SHALL MAKE YOU FREE. SEEK AND YOU SHALL FIND IT.

TWO DOLLARS and a HALF per Year.

VOLUME 3.

THE BETTER WAY.

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Special Report to The Better Way.

North Collins (N. Y.) Meeting.

The Thirty-Third Annual Meeting of the Friends of Human Progress convened at Forest Temple, North Collins, N. Y., August 30th. The opening session was called to order by the President of the society, George W. Taylor, with a few well-chosen remarks relative to the growth of spiritual philosophy and the changes that it has wrought in the religious world. This was followed by short speeches from several others, characterized by a general good feeling and earnestness.

A fair audience was present at the afternoon session. Walter Howell was introduced and based his lecture on the following questions, taken from different ones present: "Where is the spirit world located?" "What are the occupations of its inhabitants?" "What is truth and where shall I find it?"

From our notes we will endeavor to faintly portray the remarkable lecture so full of grand inspiration and vital and suggestive lesson. He said: "Notwithstanding the writing of Immanuel Swedenborg and all the literature of modern Spiritualism, ignorance still broods like an impenetrable cloud over the masses in regard to the life beyond the grave. If we were about to take a journey to a foreign country we would require some knowledge in regard to its climate in order to adapt ourselves to inclemencies and know the kind of clothing required. We would seek to know its employment and whether they would be lucrative. We would wish to learn the nature of the soil and what its productions. We would study its geography and location before taking our departure thither. Friends, you are all traveling toward the immortal world, and you are certainly all interested in its location, its employment, its soil and climate and your adaptability to enter an enjoyable life in its environment.

Churchianity has little information to offer. To be sure hope and faith try to symbolize a narrow, irrational heaven, far worse than the place where we now live, and should we arrive at that city, with its golden paved streets, its crowded throngs, with their harps of victory that sound the glory of the Lord, through an endless eternity, we would exclaim: "No; thank you, God. We would prefer to stay where the flowers bloom; where the grasses wave in the zephyr breeze; where the streamlet murmurs o'er its pebbly bed; where the stars make the night glorious; and where light and darkness bring the change necessary to the progression of the human spirit. This is more to us than an eternity of aimless idleness."

What would such a heaven be to Heracles, accustomed to gaze into the mighty depths of space, and trace the wonderful architecture of his heaven; or to a Kepler who, when contemplating the wonders of nature, fell upon his knees and exclaimed: "O, God, is this thy universe, 'I thank thee that thou dost permit me to think thy thoughts!' What satisfaction could such find in bowing down before a throne and worshipping a sensual deity after having beheld these glories?

The astronomers want larger astronomy, the chemists want larger laboratories, the deeper and wider scope for his aesthetic tastes, or there will be naught to satisfy the soul-hunger that is part of every life. Your aspirations are but pilots to the soul's divine possibilities. Your feeble efforts here but prophesy the larger life in the infinite fields beyond. By pheres in spirit life we do not mean location—not shape but condition. For instance, two individuals may sit side by side, one in the advance class of spiritual unfoldment and the other in the infantile department of mentality—side by side, but in spheres as widely sundered as are the poles from each other. In speaking of these spheres A. J. Davis, in his writings, alludes to them as spiritualized matter constituting circles and making up the environments of spirit life. This theory, while it may be good for persons of materialistic tendency, we do not concede to be strictly true. We rather say,

with the Nazarene, "the kingdom of heaven is within you," and we may add the kingdom of hell has the same locality. An internal heaven and an internal hell are verities that none can dispute. I shake hands with you, and I am shaking hands with an angel or a devil whichever it be, or may be a little of both. Please look within to find your angels and your devils. Your bodies are not you; they are merely the machines through which you express yourselves, just as the towering mountains, the mighty billows and the murmuring rivulets are machines through which nature's forces give expression. The soul of earth makes the planet, and the soul existed before the body. Were it not for the soul the body could not exist.

Years ago Michael Angelo conceived the idea of erecting an edifice to be the dome to express the presence of the spirit. It was to swing in the air, crystallizing in expression the mighty dome of heaven; but he found that inde glass and stone and wood and iron would not conform to the conception of the soul, so St. Peter's was a failure. Which was real, the ideal of the artist or the miserable shadow at Rome? O, my friends, the grand ideal of the immortal Angelo shall live long after the cloud-capped spire of St. Peter's is crumpled into dust. The thought that produces a world is prior to that world. The picture must be in the artist's mind before it can appear on the canvas, and is much more beautiful than the crude expression. Here you do a great many things that you do not wish to do and leave undone a great many things that you want to do. All this will be changed in spirit life, and each will do that to which he is best adapted. Many people here look "gooder" than they are, and many appear for worse. In spirit life all this will be changed and you will appear what you are; your real lives will be unfolded out of the book of life as written in your memory. You will be judged by your thoughts and feelings and desires. Let these be what in the life to come you will wish they had been. You must manufacture your spiritual clothing, your garb there will be the external outgrowth of character. If you would stand washed in the blood of the lamb, remember the lamb is only the symbol of purity, then wash your life in purity and truth, and your robe shall be whiter than snow. The employment best fitted to your capacity you will find there, and thus all the drudgery of labor will be avoided. The builder does not bring the brick and stone and timber and mortar and put them together as he does in building natural homes, but thoughts are brought together and the spiritual structure is built. Many of you to-day who are receiving spiritual truths are not builders, you are only warehouse-men, storing away the finest spiritual lessons. You possess too much saving knowledge and too little saving action, so you had better get to work. Your thoughts and desires are deeds in the spiritual world. If you find your highest ideal in tilling the soil and milking cows, you will do that till you grow to something better and higher. If it is your noblest conception of life to sit on your haunches and play on a harp, you may do that till greater light dawns to you. It requires the light of heaven to reveal the darkness of hell. Let your purest aspirations lead you every day, and then you will find yourselves prepared for the employment of the spiritual life.

I suppose there is such a thing as absolute truth, the revelations of which can only be found by and through development, and you can only reach what you are capable of understanding. In order to understand all about God you would have to be equal to God. You can only comprehend as you act in harmony with the highest truth as you find it. The more perfect revelations of truth are made to you according to your fidelity to them. If you follow the light wherever it leads you will ascend higher and higher up the spiral pathway of life that shall at last bring to you a knowledge of your eternal destiny.

August 31st. The conference hour was very interesting. Mrs. Lillie was introduced for the morning lecture, and spoke from subjects taken from the audience. She congratulated the society on its comfortable place of meeting and lovely grounds—the reward of well directed efforts. Taking up the first query, "How can a medium get away from an evil spirit?" she said: "Friends, it is a difficult thing to get away from spirits, as they have the advantage of being unenvyoned with matter and psychologically able to exert an influence over their subject which one in the condition of matter cannot hold, and really what you term an evil spirit is after all only an undeveloped spirit, one who oftentimes needs your sympathy and assistance to ascend to higher conditions. You should so purify the temple of your soul that the evil spirit will be developed also. Sometimes a spirit is attracted to a mortal, and drawing near throws the sensitive subject into a mesmeric condition unthinkingly, and every effort to withdraw only brings him closer till he is bound as it were in meshes that become more and more tangled, causing discomfort to both control and subject, and the result is far from beneficial. A Jesus might exclaim 'de-parti' and break not the cords which hold him there and he would remain. After this separation does take place the impression on the brain of the medium must be outgrown before he can recover from the condition. My friends, do not worry about evil spirits, make your thoughts pure, your aspirations high, and the power of good will overcome evil. Thus it ever has been and ever will be.

What is the difference between mind, heart, soul and spirit? According to our understanding, soul is the vital spark of life, the principle which is part of the divinity, the building of the external surroundings belonging to it. Spirit is the finer immortal clothing of the soul—the external substance through which the soul expresses itself when stripped of its coarser material surroundings. An old-time writer has said "We have two bodies; one dies and the other never dies." The mind is the operator, the heart the machine. The change of heart, so often described by Christianity, is only symbolical of a change of purpose. The heart is the center of physical organization. The blood and nerve fluid flow to the heart, and thence to all parts of the body, hence the emotions are first felt in the central organ.

"Creeds Without Virtue Are Paltering Vanities."

CINCINNATI, SEPTEMBER 15, 1888.

cover from the condition. My friends, do not worry about evil spirits, make your thoughts pure, your aspirations high, and the power of good will overcome evil. Thus it ever has been and ever will be.

How far are we free moral agents? and are we children of circumstances? Can you look over the field of life with its environments and decide contrary to this? The free agent doctrine was evolved from the teachings of the Wesleys. Prior to this it was held that mankind was either to be saved or lost eternally according to the will of God.

If it is a fact that man is governed by law, his freedom only consists in using the limits of that law. You sometimes say "I control my own life," but ah! do you? You perhaps say "I will go out and ruthlessly cut off that life, I have no desire to live longer in this sphere, and therefore, will step across the river of death; but the nearer you approach to the consummation of this thought the weaker grows your resolve, the laws of your existence forbid this, and you cannot get outside of them. It is so with the drunkard. You talk with him, reason with him, but he will not be reformed. He has done the same, his wife has done the same, and even his barefoot babies, crying for bread, fail to reform him. He may, and this from Montgomery, 'Paver' has done the same, his wife has done the same, and even his barefoot babies, crying for bread, fail to reform him. He may, and this from Montgomery, 'Paver' has done the same, his wife has done the same, and even his barefoot babies, crying for bread, fail to reform him.

What is God thinking about? when, in reality, God was only using up the poisonous gases by this process and making it possible for a higher type of life to exist. The drunkard is only an expression of the minor law of here life. A barrel of hard elder drink, perhaps, three centuries ago has, through this law, become incarnate in the set of teeth and the front of Montgomery, 'Paver' is better. What are we going to do about it? Why, simply do our best and wait. Prohibition will not do it. God, you know, tried that in the Garden of Eden and made a failure of it. He gave us the law of love, and I believe that the teachings of modern Spiritualism will be a great aid in the temperance work; for when men understand that no God or savior will send sponser for the failures of their lives, but that all must be the responsibility of their deeds, a greater effort will be made to rise into a higher life and the spiritual growth will be quickened.

What is the difference between mind, heart, soul and spirit? According to our understanding, soul is the vital spark of life, the principle which is part of the divinity, the building of the external surroundings belonging to it. Spirit is the finer immortal clothing of the soul—the external substance through which the soul expresses itself when stripped of its coarser material surroundings.

There are as many prayers for evil as for good, and they are much answered. Prayer does not change God or nature, but produces the change in ourselves. Just as the sun turns to the sun and is clothed in verdure, so we can turn our hearts and let the light of God's smiles change us. On a question relative to the science of the future, some strong points, alluding to many of its manifestations as "Christian nonsense." He said he could not see why it should be labeled "Christianity" at all, as theories and practices were practiced before Christ was born. The discourse was forcible and logical, as are all of Mr. Howell's lectures.

Saturday, September 1st.—A very interesting conference was held in which Mr. Howell, of Meadville, Pa., and Mr. Lark, of Michigan, presented some very suggestive thoughts, after which Mrs. E. S. Lillie spoke in her usual able manner, from the subject, "The work that Spiritualism has to do." She began with Hyde's rappings in the year 1848 and followed the movement up to the present time, showing the progress of the revelation, to put it down, then in glowing words of prophecy, depicted the work it is destined to accomplish in the future as the crowning glory of the nineteenth century.

faller gravings back of the platform saying they were presented to the society by Mrs. Margaret Jackson, of Greensboro, N. C., who is an honored member of this association, with whom we feel acquainted in spirit, though far separated materially.

Sunday, September 2nd.—A large audience gathered on Sunday morning at the early hour of 10 o'clock to witness the exercise of the Progressive Lyceum, which were very interesting and well received. Just before the march to it grounds two beautiful banners, one bearing the inscription, "Creeds without virtue are paltering vanities," whereon appeared the radiant form of an angel, the other representation of truth with these words: "Truth shall make you free; seek and you shall find it," were presented to the Lyceum by Wm. Gal., of this place. They were a fine exhibition of artistic skill, and a source of delight to the children as well as the admiration of the older ones.

Walter Howell gave the morning lecture on the subject, "The spiritual needs of the hour. We consider Mr. Howell one of the deepest and most logical speakers ever introduced on our platform, and this lecture was one of his best. That he may receive a warm welcome wherever he goes and the sympathy needed in his divine ministrations is our sincere prayer.

Mrs. E. S. Lillie gave the closing lecture, holding the vast through quiet by her wonderful eloquence. She described the passage of the spirit from its tenement of clay, giving to death the form of an angel of light. She discoursed on the question, "What is salvation?" until, in the realm of thought, she found God-love strong enough to save every child of earth, and proved that

God never formed a human soul He had not power to save.

The beautiful songs, so ably rendered by Mr. J. P. Lillie, added much to the enjoyment of the occasion.

The Lyceum given on the platform by Edgar W. Emerson were very remarkable as to accuracy. Over fifty names, including messages and descriptions, were given, when, with only one or two exceptions, were all fully identified.

We believe that no more satisfactory gathering was ever held by this Society in all the thirty-three years of its meetings. No, no, Brother Talmage, Spiritualism with its golden many-handed powers, is not to be feared, but it is, with its fresh inspiration and rational teachings, fast burying the creeds and dogmas of the church. Better for you to be trying to revive the corpse of your dead truth than digging graves for live issues.

Sincerely for truth, EMMA TRAIN.

Boston Lyceum No. 1.
BOSTON, MASS., Sept. 9, 1888.

To the Editor of The Better Way.

Although a stormy day, the opening session was quite well attended—seventy-six children and leaders were in the march. After the opening song and reading from the Instructor, Conductor Weaver offered a few remarks, saying he was glad to see so many present on the opening Sunday, and although he knew that many of the pupils and friends had not yet returned from their vacation, he urged upon the pupils the necessity of trying to induce other children to come, so that the attendance this season might be larger than last. He also gave notice that the sewing circle, for the benefit of the Lyceum will commence next Wednesday afternoon at 1031 Washington street, entertainment in the evening) to which everybody is welcome.

Music by Prof. Milligan's orchestra; reading by Emma Russell, Maggie McNeven (encore) Louis Irving, (encore) and Emma Barbour, callisthenes, led by Conductor Weaver; closing with song and target march.

Yours fraternally,
RICHARD LAUNDRY.

Written for The Better Way.

In Memoriam.

A good man has gone to his reward. The transition from earth to spirit life of Richard Coleman, of Cleveland, Ohio, occurred at his residence on Thursday, August 30, 1888. He was born in Great Cheverell, Wiltshire, England, January 3, 1813, and for three-quarters of a century his life was an example among his fellow-men of honesty, integrity and usefulness.

Almost forty years of his life were spent in Great Britain and France before he assumed matrimonial obligations. He was married in New York, May 20, 1851, soon after the arrival upon our shores; but the same year came to Newburg (now Cleveland, 18th ward) where he established the pleasant home, which he has improved and occupied until his departure for his spirit home.

With a companion, whose cheerful presence and affectionate regard made his home the abode of peace and happiness, he spent the last half of life's journey in the enjoyment of the richest blessings of domestic life. Five sons and one daughter were added to his household, who have all grown to maturity, filling honorable positions in society, and with characters, physical and mental, such as parents should be proud to leave as rich legacies to the world when they are gone.

For many years the truth of the reality of spirit intercourse and return became to this family a positive knowledge, and now when the first break occurs in the loving circle, they have the blessed assurance that their loved one is "not lost," only gone before.

and friend was eminently worthy of imitation, and whose virtue will ever be held in sweet remembrance.

The following lines, inspirationally written by a friend, were read at the funeral.

"HE IS NOT DEAD, BUT SLEEPETH."

A Loving Tribute from A. R. E.

Three-score years and ten—life's allotted span—
Has been more than measured to our beloved dead;
The child, the youth, the aged sire,
(Three epochs in the life of earthly plan),
Have twined their laurels round his silvered head.

Across the sea come echoes of voluptuous youth,
The Hawthorne and the fir blend with the maple
and the pine,
While Scottish hills and sunny, vernal clad
France,

Join our tribute in a spirit rhyme
To him we cherish, as in spirit, so in truth.

So many waves of different scenes and climes
Come filtering through the melody we bring,
So many songs and notes of saddest minor
tunes
Ring through the requiem; the spirit sing
In honor of him the world calls dead.

Yet while we stand in silence by his bier,
And find no solace for our heart's deep grief,
There comes a message to dry the mourner's tear,
Words to bring the anguish'd soul relief:

"Weep not! He whom you love is not dead, but
sleepeth,
The form must pass away—the spirit, God and holy
angels keepeth."

Full soon the spirit from its embryo of clay
Shall shaken to the fullness of new-born life,
The night of earth shall pass to an endless day,
And peace on earth will crown this pilgrim gray;

Now free from care, and toil, and strife.

He will walk again these cottage nooks.

Will stand within the shadow of the porch,
Will bring to friends the fragrance of immortal
blooms,
And tell us of the life beyond earth's shadowy
tombs.

Brush tenderly the silvered hair above the pale,
cold face,
Fold gently the toll-worn hands above the silent
breast,

Compose the limbs grown weary in the toilsome
march,
And give to earth its own, the casket, of the gem
bereft.

This is no dream or hallowed fancy wild
To say, "We have our father with us still."
Links in the chain of immortal life
Are never broken, only a change of form

To work the Master's will;
And we will not grieve him with a tear,
But bide the spirits coming time
To prove to all: our father still is here.

MANTUA STATION, O., Sept. 7, '88. H. C.

"What must I do to be Saved?"

I hear the unspoken question come up from your souls—How am I, a sinful man, to begin this reform, this true life, this Religion?

Begin right now and here, just where you are and as you are. There is no man here but what knows of some good: let him begin to put it in practice, to act up to it, and soon he will have much more good added unto it. If you are a bad man, you can all the more successfully warn others against the evils from which you have suffered, and this work will help you to overcome them in your own self. It is the accumulation of this goodness that makes a man happy, that is the true wealth; it is all that he can carry into the spirit world with him at death. Better to carry even a small stock of those good motives, than go into eternity overburdened with unrestrained vices. Remember that you will not be saved through the merits of any other, or by any form of theological belief; you will be actually what you have made yourself, and must abide by it till you choose to grow better. Then do not delay, but begin at once! No man makes an effort of this kind, but he immediately derives assistance from good spirits. The evil ones do not desire to lose him, for he is their slave, they gratify their evil propensities through the evil he does, and will do their best to hold him; but if he persevere, the good will overcome. All those who loved and cared for you when they were on earth, are now loving you still in the spirit world, and if you prove yourselves worthy to receive their aid, it will never be withheld. Those who loved us, and have been removed by death, become the ministering angels of God to lead us aright, if we will only turn our faces in the right direction, and be willing to be led through our spiritual faculties instead of our animal propensities.

A man should purify his life before he begins the practice of spirit communion. If you live in evil, and love it more than goodness and truth, then you will have neither safety nor satisfaction in trying to communicate with spirits. Many receive nothing but lies and frivolity from spirits, because that is their own character.—[From Lecture by J. Burns, London.

True generosity does not consist in obeying every impulse of humanity, in following blind passion for our guide, and impairing our circumstances by present benefactions, so as to render us incapable of future ones.

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NUMBER 63

"Does the Sun Exert any Spiritual Influence on the Earth?"

Materialists would emphatically answer in the negative, because they regard the sun as a strictly material body. Theosophists would as emphatically assert the opposite, because they see the hand of God in everything that has life or motion. As life and motion are one, and no life can exist without an intelligent impetus behind it, the sun, like every other life condition, must be governed by intelligence, or has an intelligent life principle inherent—this intelligent life principle being a part of that first cause which pervades the universe as a natural state of existence. If the sun therefore constitutes a life condition by virtue of this primitive motive power, which is generally regarded as spirit or intelligence, it must, in conjunction with its material influence, affect the earth and other planets intelligently or spiritually so to say—even if not directly cognizable to the physical senses. That the superior planets influence the earth spiritually by virtue of their higher developed inhabitants, we will not gainsay, and will even admit. But compared to the sun's direct influence for growth and development, it can be but secondary; for the sun gave birth to the planet on which we exist, while the planet produced the man, and each in turn obtains its vital force—its very essence of life from its fountain source; and what else is this but a portion of the original intelligence, or spirit so-called? What controls the body of man for a spiritual effect, but his soul nature? And how could this have been except for the sun? Had we obtained our souls from an external source, or from the planets beyond the earth's orbit, it would be reversed. But as it is, the earth and sun have as much effect on our soul nature, as we, as soul-beings, have on our exterior—our own creation. Even as soul-beings we feel a superior intelligent power controlling or influencing us for a supra-sensuous effect. Not from the exterior, as it were, by impression, or as coming from spirits, but from the centre of our being, in the form of intuition or that still small voice called conscience. If God governs the planets through the sun, for a material effect, and the human life on it, why not employ the same agency or channel for his intelligent or spiritual effect? Of course, we may look beyond the sun, and say it comes from a still higher source, but the influence has to centre itself there first before it can pass on further. But from the sun it comes, even if only as a secondary influence. And as well as the earth looks to the sun for its material supply, which also originally came from a higher source, it may regard itself as being spiritually influenced from the same centre of gravity; and from its own law centre passing it to its individualized law- or force-centres, man. However else man may be spiritually influenced does not affect our scheme—we merely wishing to express our belief in this way, that the earth and its inhabitants are spiritually as well as materially influenced by the sun, as a medium from or for God, and thus according to the sun the same honor spiritually as we do materially. But if we wish to discard one we must discard both, and accord all the honor to the power which created and governs the sun from a still higher eminence or controlling agency, and so continue into eternity. But as we can note effects best from this standpoint, we will locate ourselves here, and if necessary, combine the two into one, and call it neither spiritual nor material, but give it another appellation which will signify both, as for example, life—the combination of a positive and negative—a spiritual and material; and if this will not suffice, call it by any other name, for it would always remain the same. Light is what we want, and the sun furnishes this materially and spiritually—its magnetic rays infusing us with the animus to think; and as effects partake of the nature of their causes, the sun's influence must have the force in it to produce this effect in us—thus affecting us spiritually as well as materially in distinct forms; and as well as it affects man in this manner, the sun must also exert a spiritual influence on the earth.

A. F. M.

CINCINNATI, O., Sep. 10, '88.

The "cost of a boy" is not always easy to compute, although the Rev. F. B. Fiske has mounted the lecture platform and figured it out to a copper. He reckons that at the age of fifteen a good boy, receiving the advantages of city life, will cost, counting compound interest on the amount invested, not less than five thousand dollars. At twenty-one he will not cost any more, unless he goes to college. If he does go, he costs as much more. A bad boy costs about ten thousand dollars at twenty-one, providing he does not go to college. If he does he costs as much more. "This computation," says the reverend gentleman, "comprises only the pecuniary cost of raising a boy; it does not include the value of the mother's tears and the father's gray hairs, which are beyond the reach of figures."

Spiritual Needs of the Hour.

A DISCOURSE BY

SPIRIT HENRY WARD BEECHER.

Given through the mediumship of Mrs. E. R. DYER, Clergyman, before the Spiritual Fraternity Society in the First Spiritual Temple, Boston, Mass., Sunday, Jan. 8, 1888.

INVOCATION.

We would adore Thee throughout eternity, O Thou God, with love unchangeable. We adore Thee now, since this is eternity. The grand, sublime eternity of being came with the breath of life, it continues on forever; and with every heart throbs we adore Thee through the love we bear our neighbor and our friend, through the music which opens our very souls to receive that which is mightiest and truest from Thy Temple of Wisdom above, and through our aspiration, that, like a great wave, moves onward from the shores of time; knowing no break until it reaches the shores of the eternity far beyond that which we are keeping now. O thou beautiful eternity, O thou grand time eternal, thou art bearing us with every succeeding day nearer to that Father of all love and in infinitude and peace and truth and majesty; let us rejoice that we are, that time has touched us into being. Let us rejoice in the day as it is and in every lesson that comes to us, whether it be grateful to us or not. Let us rejoice in every discipline whether it comes through the hand of penury or opulence. Let us rejoice in all things, for man was born to rejoice and not to mourn; man was born to be joyful, and not sorrowful; man was born to gauge life by the great things he could bring out of its possibilities, and not to descend into the narrowness of despair; man was born with energy and power to move the whole world and make it obey his bidding. Therefore, brethren, let us rejoice together and be glad; let us clasp hands with to-day and make joyous occasion of tomorrow; let our spirits feel that our lives are sanctified, but if in the credulity of our nature we make mistakes, let us remember always that they are the stepping stones to something mightier and holier by and by. Let us live together as brethren, and let our speech be that which comes from the spirit. Time, with its invincible power touches all things, and that which is transient crumbles into dust; so let us in our dealings with one another, look with charity upon the errors of our brother man, knowing that like all material things, they must pass away. Let us seek to walk hand in hand with each other as brother with brother and take sweet counsel together. That Thou wilt, Oh Father, aid us to-day, that Thou wilt strengthen, and give us wisdom to minister unto the spiritual needs of these present, that Thou wilt send Thy love to change that which might become error into truth and that which might become wrong into right, we of the spirit world know; and to Thee, as to the light of all would we give praise and love ever. Amen.

DISCOURSE.

I have the pleasure to speak to you this afternoon, upon "The Spiritual Needs of the Hour," and the first need is that you recognize me as your friend and brother not departed from your midst, not gone to that borne from whence no traveler returns, not unconscious of the great, seething tide of human life and energy about me, but as active, and even more so, than when I, so short time ago, lived among you in the body. The one great need with us, as individuals, or as an aggregate body of spirits, coming into the presence of mankind, is that we be recognized as such, that our identity, our individuality, our intellectuality, our moral and spiritual entities as well, be thoroughly and fully recognized by mankind. The strongest argument that we as spirits can make to you of the possibility of our returning to you is this: That if you ever saw us, you may see us now; that if you ever felt us, you may feel us now. I am coming to this belief myself slowly but surely and with reason. Mankind is not ready to touch upon the individuality of any spirit to-day from the fact that they do not know each other in earth life. I did not know those who were nearest and dearest to me, and most intimate with me in earth life. They did not know me. I do not know you as individuals, and though you may have known something of my intellectual existence, you know nothing and knew nothing of my interior or spiritual life.

When spirits return to you, striving to identify themselves beyond a doubt and seeking to give you a clear expression of their thoughts, they meet first with a very embarrassing obstacle.

The organism of the individual through whom they desire to manifest, is not adapted, in a great measure, either spiritually, morally or intellectually, to the requirements of their own spirits, and this inadaptability must be overcome as far as possible by the spirit seeking to control.

Suppose, friends, that you stood in my place to-day, and were eager to prove to me your identity as men who had moved among the denizens of earth, and with whose external life I was so well acquainted. How would you do it?

First, you would lack the expression of the external form; secondly, the movement of the body you sought to control would be, in a sense, new to you; thirdly, the train of thought within the brain would not be like your own. Do you begin to perceive the obstacles in the way of proving your individual identity to a congregated number of people? I know that I am myself. I know that I am here. All your world could not convince me that I am the spirit I purport to be; but how utterly impossible it would be for me to attempt to convince you of the fact if you were not so

spiritually constituted that you could recognize me.

Therefore, the second great need of the hour is that people be spiritually constituted so that they may recognize spirit wherever they find it in its peculiar characteristics. That need is so great and it covers a field so mighty that it will take years for you and me to begin to understand how to become masters of it; but the first step in that direction I find is this: That you become really and truly masters of yourselves, and this subject covers a field so vast that you and I must study hard to reach even its first boundary.

To know thyself and to understand thyself means properly this to me:—Having gained all that it is possible to gain in life intellectually, and having grasped all that is possible to grasp spiritually (and this latter covers another great field of action, mighty and extensive in itself), fold all your acquisitions away into your interior beings, and begin your search anew with the trust and simplicity of a little child.

The greatest obstacle in the way of man's gaining a knowledge of himself is that he is not child-like enough and true and just enough to the divine within him. Every phase of his life is marked by something too external, which extends into every portion of his spiritual nature. Having gained all that it is possible, let us not sit ourselves down and fold our hands complacently, happy in the thought that we are able to dictate to all mankind what they shall believe, but rather let us seat ourselves and, as little children, hungrily ask for more from that divine table which God the giver of all good things, has spread before us. Before we can know ourselves or begin rightly to understand ourselves in any particular, we must study that grand divine law of simplicity of spirit, which reaches out understandingly and comprehensively to grasp not only the laws of spirit, but the laws of nature. It does not however, make nature, but spirit, the foundation upon which all else rests.

Do you know your own spirit? Has one of you begun to comprehend what it is capable of? Do you faintly realize its far-reaching powers? Alas! every one here before me, even those whose heads have been whitened by the years that have come and gone, know nothing of what their own spirits are capable of becoming or doing. Lacking that one great need of spiritual simplicity, one of the most stringent needs of the hour, how apt are we all to think that the knowledge we have gained is able to help control a nation.

We have already stated what two great needs of the hour are. One is that we recognize each other in spirit, and the other that we become humble enough to endeavor to understand ourselves a little, that we rightly understand our neighbor. How shall we learn to understand one another, if we cannot understand and measure ourselves aright? It is impossible.

There is a great deal of talk about interior development of mankind, the bringing forward of that which lies within, that it may stand out prominently and become foremost. It is good, it is well, it is a grand beginning in this great spiritual overturning of to-day; but if we reach down within ourselves for the simple purpose of grandly bringing forth that self to stand egotistically at the front, and lack that simplicity of spirit which teaches us how to weigh our imperfections and where to place ourselves, we had better remain undeveloped in this particular until that larger and more beautiful overflow of spirit touches mankind and teaches us how truly to stand not within the shadow of ourselves, in the sense that we are mighty enough to cast a shadow, but to stand simply and modestly upon the ground of the present, looking forward reverently for those grander revelations from God to-morrow.

There is another great spiritual need that claims my attention, and that is lack of soul prophecy within each soul. You are no longer prophets for yourselves. You rush around eagerly seeking prophecies from others or through others. Every man should become his own prophet, and to do this he must be so sure that which he does is the best possible thing for him to do that there can be no other way. But if the future, lending us new light to view, calls upon him to desert the opinions of to-day and embrace those which the morrow brings, he should hold himself ready to give them, believing that they will be possible for him then. By thus

aligning himself in accord with the divine possibilities of God for humanity, he will become his own prophet day after day, in the sense that he looks for the best thing possible, which is the safest ladder by which any spirit can climb to celestial heights, whether he be in the body or out of it. Hence, I repeat, be your own prophets for good, but never for ill. Keep hold of that grand prophetic seed sown within your soul, and the best possible things under heaven shall ultimately come to you.

When out of the material form, friends, things reveal themselves to you somewhat differently than when you were clothed upon by the body. The great interests that cluster about human life

sinks into insignificance when once your bodily relations to them are severed. They become sacred memories only, and such my past interests are fast becoming to me. That which was of the greatest importance to me while dwelling in the form, that which tended to interest me so largely in social, political and national life, is gradually losing its significance, and the force and energy of my spirit is developing in an interest in the spiritual life and growth of all things. As I look at you through the organism I control, I can read, as I never read before, the life and characters of those before me.

It is an open secret that I understood thoroughly and believed implicitly in the manifestations of Modern Spiritualism, and it is also an open secret that I derived my inspiration largely from the world of spirits itself. I myself, as a speaker, have been conscious at times of being controlled by an outside intelligence, not perhaps so thoroughly as in the medium through whom I am addressing you, but in a greater or less degree. Inspiration may come to any spirit when in a condition to properly receive it, and I not only experienced that, but also sensed an individual presence beside me, so strongly at times that once or twice I have mistaken it for a mortal and came near addressing it in my surprise. The nervousness that attacked me when I felt a presence thus approaching was sometimes painful in the extreme, in my fear, lest in its efforts to express itself, it should embarrass me in my speech. Therefore, I understand better than another spirit might the laws governing the control of a human organism.

I am well aware that spirits enter nearly every church and lend their influence more or less to aid and assist the speakers. I have been into many churches since I left my body, and striven to throw an influence for good over the speaker. I did not get an opportunity to express myself wholly and completely as I am doing now, but I made every effort, and I desire to state just here that it is one of the needs of my spirit at the present time to accomplish this purpose. Those of you who believe in the laws of spirit communion and perhaps those of you who do not, will be interested to learn something of the endeavors I made to be present with you to-day in the manner that I am. You will all be novices in the spirit world some time, and many of you soon, then you will see how difficult it is when you are very earnest to make your voice heard among mortals again, to get the opportunity of so doing.

In your weariness you may say now that you will never desire to return to earth when you are once free. I have said so myself many times; but you will find out when you enter spirit life and receive some grand idea from the great overflow of spirit above, that you will want to return and reveal the glory and the beauty of it to every child of God. It will swell and pulsate in your souls as the music swells in that organ; and the grander the idea and the nobler the thought, the more eager will you be to express it to mankind, to help them higher and to give them the strength that it has given you. To give it forth to the world will become out of the needs of your spiritual nature then, and you will rap at any door and seek almost any avenue through which you may accomplish your object. This is my experience and the experience of every spirit I have met. It is a need of continued spirit existence. I came back and tried a great many doors. I made my presence felt a great many times, and occasionally I have succeeded in giving my name. The one who directed me to this place, where I finally obtained permission, legitimate permission, I call it, to address the people, was ex-President Grant. I met him. We were good friends. We love each other. He was used by a mighty force to keep the great civil engine working until a mightier spiritual power could get it into running order; and I, by the grace of God, was used for another purpose. We went at the two opposite extremes, but there were no better friends in all the spirit world than he and I. He told me when to go. He said that he had been there and had the promise of speaking but had never taken advantage of it. He is here, friends, to-day, and he says if I succeed he is going to try to speak sometime. I assure you I shall try to do my best to encourage him to try.

We went to one of those opening gates to paradise or down shut gates to hell, just as you and the spirit world mean to make of it by the use to which you put it. I do not feel demoralized that I have stepped back into matter to make a request that I might give expression to ideas from spirit life through it. Yes, I went to a materializing circle, as it is called. I went there before; when I was alive. That is an open secret, too. I did not know as much about the laws governing this phenomenon as I desired, for the simple reason that I could not find out anything about it, though I tried hard enough. Since entering spirit life, I have learned the reason of that also. The spirits who take on matter and present themselves to mortals are as ignorant of the laws governing the process as I was. What have they to tell?

From the womb of darkness a little child is born into the sphere of matter, fully developed in all its parts, with intelligence stamped upon its brow, to battle with conditions and win its way in life. Can it tell you how the breath of life was breathed into its little form? So from the womb of darkness spirits come forth, clothed in matter, and present themselves to you; but they are ignorant of the laws governing the forces they are striving to control as is

the little child. Heed me, for it is the voice of prophecy speaking through my spirit that bids me say that, just so truly as it is necessary, in the divine economy of God, for the child to step forth from darkness into light, in order that it may attain to its manhood through trial, sorrow and pain, just so truly is it necessary for advanced spirits, using as instruments spirits less advanced, to clothe themselves in matter and so manipulate it as to breathe into it the breath of a diviner spirit. That man may know God more thoroughly if he is born with conscious life to gain experience through suffering and death. That mankind may rise to a higher plane it becomes necessary at the present time that the very matter of your planet be permeated with a higher spiritual power, and that it may become so, the mighty current of this great invisible, superior, spiritual force is swept over it, crowding on the spirits nearer you to express themselves, and thus stamp upon the moving particles of the planet a high spiritual impress. In this way God draws all mankind closer to himself, and for this reason this manifestation of spirit is coming into your midst.

When I knocked at the door to which I had been directed and entered, clumsily clothed at best in matter that I might the better express myself, I courteously begged the privilege of her whose body I now control of addressing you to-day from this platform, giving her the subject upon which I desired to speak. She, as courteously, granted my request. But here is another point. I had no sooner retired behind the curtain (I wish there were no curtains, but it seems they are a necessary evil at present, which will, I trust, be done away with in the near future) then this expression from her spirit reached me: "I will let him speak, but he cannot give his name. I am not going to have it said that he spoke through me, for no one will believe it, but think I got it up myself." I do not think matter ever gathered more forcibly about a spirit than it did about me then, or that I ever expressed myself through my own physical form more perfectly or naturally than when I exclaimed: "I speak, and not say who I am; I, who so earnestly, O how earnestly, God only knows, desire to give expression to every idea that I did not give utterance to in earth life." It has become a necessity of my spiritual being, that it may progress and advance, that I be true though it be late to the convictions of my soul. All this great need was crowded into the cry, "I must be known." I had so much to say. I was so eager to again look into the faces of mortals and receive sympathy from them and strength from the atmosphere of the place to help me in spirit.

My presence with you to-day is in part a confession. The secret must be an open one. We may leave much to be understood, and float along down the tide of human events, permitting others to utter our convictions for us. We do not say "Yes," hence we have not compromised ourselves; we do not say "No," therefore we have not denied the right of our souls to take either side. The only thing in which I was not wholly and completely true, was in that open secret of my life, and, in consequence, I cannot advance in spirit. Here is another great spiritual need of the hour—the courage of conviction. But remember you cannot advance in spirit life, if, when called upon to bear witness of the truth, you are not man enough to stand before the world and say, "Aye, aye, it is so." You and I and all of us do not live for God, we live for man. It is what men will say and what men will think; but he is a coward thrice over, who, like myself, stops short of the whole truth, fearing in the timidity of his soul, that he may be wounded by some sword mightier than his own. There is nothing more pitiable than the sight of a man at the close of a long earth life, in which he has battled for what he has supposed to be right, endeavored to grasp all that might develop the best and truest in his nature, and yet was not brave enough to face the world and declare his whole convictions, whose grand, and, in one sense, exalted, ambition—it was to stand equal with fellows if not above them—turning to look at the riches that were his love, friendship, the joys of social life, and finding only the heritage of an insufficient self. It is pitiable, but it is true, in gauging the measure of your manhood, if you have failed in aught that one thing measures the hunger of your nature when life is done. All that you did you did do counts for naught, for it was but a duty performed; but that which you did not do makes your soul hunger and thirst for an opportunity to rectify your error.

Believe me or not, stranger or friend, believe it is I or not, from this time forward the door is open for my spiritual progress, and like a man I have opened it myself. The great need of my nature knocked at the door of my soul and I could not say it nay.

There is another great need that I see to-day, and that is independence. Everywhere within the churches I see the "respectable" elements. I know them; they belonged to me; they are like me; I am not coward enough to creep behind any curtain now. The respectable element, believing in the grand truths of spirit communion, hide behind the altar cloth in every church and institution, in every social circle, and every decidedly recherche gathering; but like me, they will find when they get on the other side, that they will be obliged to return and acknowledge their mistake. Those who believe in Spirit Communion but who draw their garments about them and shun the mother that gave them spiritual nourishment are spiritual cowards, as is also he who hides any idea or truth that has helped him, and hence may help another, behind the cloak of respectability. I know it now and it seems almost ludicrous to me as I sometimes note with the keen eye of the spirit, the care with which these things are concealed. One says to another, "I have heard of these things and seen something of them, but I do not believe them. Do you?" Then perhaps the other will relate the story of a cradle rocked by unseen hands, of help in sickness, of one who was aroused to earnest prayerful thought, by the return of a beautiful spirit who revealed something of its mortal life. The first will have something equally as wonderful to tell; then they will drift apart and be the first to persecute one who stands boldly be-

fore the world, and ignorantly or not, proclaims his belief in spirit communion.

It is sad, and the sooner this veil of fearful, praise-loving respectability is torn down the better—not that we may add one, two or ten more to the list of avowed Spiritualists; may not that, but that the only thing may be removed that stands in the way of your spiritual progress here and hereafter.

I would that I had a voice of thunder and the world again before me that I might prove to all that I have proved to myself that all that I strove to be and all that I was, counts as nothing against one conviction not boldly asserted and lived up to, whether it was the acknowledgment of my belief in these phenomena or the taking up of some great typical thought and being true to it. I hid behind respectability for years when I believed that evolution was the master scheme of the great God and not vicarious atonement; but I had courage enough to oppose all the world in that, and perhaps had I lived a little longer, I might have had sufficient courage to come out as boldly in this. Had I done so I should not now be obliged to borrow a frail body through which to address you, feeling all the time half ashamed at the thought that her spirit has more courage than I had to face the world and suffer all things rather than be a craven. She has no desire for fame or ought to do to go in an humble way, and she was brave and true and kind enough to lend me her body to-day while she went away in spirit, but the opposition which my coming may arouse may wound her. I have used it and with advantage to myself.

I do not know whether you needed this from me or not, but I do know that I needed to make this confession, and I thank most heartily the builder of this church or temple, for his great and exceeding kindness in allowing my words to be reported. Though he used it not, the blessing of one who feels that from this time forth a large field for spiritual growth will be open to him, and to the spirit who permitted me to give expression by my thoughts through this organism, I say, "God bless you."

Is it well ever to seek for an excuse? I have no excuse to offer, and I will not even say, looking at it from my present standpoint, that there were extenuating circumstances. But, friends, when you came out as Spiritualists (I was there anyone in your family, anything in your life or surroundings, that seemed to hold you back? Did you rush forward and impulsively declare your belief in it, or did you spend many beautiful hours in considering which would be for the best? Did you not ask, "Shall I endanger my capacity for helping others, or will it be enlarged if I speak out my convictions?" Remember, there is a world of obscurity connected with this subject to-day, a world of that which is not understood. I will not say a world of impurity, for I have learned that until you thoroughly understand a matter, you have no right to cast aspersions upon it; therefore, I simply use the word obscurity.

Like present system of telegraphic communication that fifty years ago would have been deemed an impossibility because it was not understood; so fifty, aye five years hence, that which you call impurity in Spiritualism, because you do not comprehend the laws governing its manifestations, you will then see was not impurity, but want of knowledge. Thus viewing the matter, I said to myself, "I may do more good now by keeping silent, and I did keep silent; but I know now that it would have been better to have spoken. I know now that the very hearts that held me dearest and best, and whose love of respectability as well as my own, I shrink from wounding, would have held me in higher respect if I had withstood all such argument. There is a boyish element in my nature that would have been changed to a manly emotion if I had been braver; but there is yet time for me to redeem myself, and I know that I shall not be able to pass through that door which I have opened, and secure that for which I sought so earnestly while here, until I have turned again to the shores of earth; taken cognizance of your strivings, and endeavored to make men and women of you spiritually.

O, feed the needs of your nature, remembering that sincerity and love of truth are the greatest needs of all, and that when properly supplied they will make you great spiritually.

Thank you friends, for your assistance; thank you for the strength you have given me, and thank you most of all for the aid you have rendered me in learning how best to thank you in deeds and not words.

Style and Style.

OLD.
Farmer at the plough,
With milking cow,
Daughters spinning yarn,
Sons thrashing in the barn,
All happy to a charm.

NEW.
The farmer gone to see a show,
His daughter at the piano,
Madame gayly dressed in satin,
All the boys are learning Latin,
With a mortgage on the farm.

The Downfall of Rome.
How vividly the lines of Byron on the downfall of Rome come to mind! Niobe, the daughter of Tantalus, it is said, wept herself into a stone through grief for the loss of her children:—

"See the Niobe of nations! There she stands,
Childless and crownless in her voiceless veils,
An empty urn within her withered hands,
Whose holy dust was scattered long ago.
A Scipio's tomb contains no ashes now;
The very sepulchres lie tenantless of their heroic dwellers.
Dost thou flow, old Tiber, through a marble wilderness
Rise with thy yellow waves and mantle her distress;
The Goth, the Christian, time, war, flood and fire
Have dealt upon thy seven-hilled city's pride,
She saw her glories, star by star, expire,
And up the steep barbarian monarchs ride
Where once the car climbed up the Capitol.
Far and wide, temple and tower went down, nor left a ruin;
O chaos of ruins! who shall trace the voids
O'er these desolate fragments casting lunar light,
And say there was, or is, where all is darkly night!"

What Constitutes Happiness?

Our fortune depends entirely upon external causes, but our happiness on ourselves. Its principal ingredients are a manly mind, an affectionate heart and a temperate imagination. The first has the power to disarm affliction, the second to double every enjoyment, and the last to guard us from wild wishes and vain pursuits.

Wicked Books.

Kind of Reading Craved by the Demure Boston Woman.

It is not different now from what it was when Lawrence and Ouida first began to write their highly-colored, tropical stories. I remember one day a young woman, very demure and quiet, came into the library for something to read. She asked if we had any classical works, and said that she particularly wanted something "improving." I set her at once at the shelves of travel, biography and the few modern works on scientific subjects that we had, and let her to make her own selection.

There was a group of women standing near by, the centre of which was Louisa Alcott. I joined them, and the talk turned upon the books that were then appearing. One of Ouida's most intense volumes had just come out, and we were discussing it.

I shan't tell which book it was, for I am not a moral newspaper critic, giving 'points' to people about naughty books, and I don't care to have the call revived—the present generation can get along with 'The Quick or the Dead,' without having any twenty-year-old immortality put into their hand. Of course every one of the group was loud in denunciation of it and the author, and equally of course, they had all read every book that either Ouida or Lawrence had written. The demure young woman in search of 'improving' literature was all ears. Not a word of the whole did she lose.

After the conversation had ended and the group had separated, she approached and said, half under her breath: "If you please, I would like one of the books you have been talking about."

"Which one will you have?" I asked her.

"Oh, the wickedest one you've got," was her quick rejoinder.

"Really I would not be responsible for deliberately picking out the wickedest one for her, so I merely pointed to the shelf and said: 'There are the books; you must take your own selection.' She took one and went away. In a day or two she came back and took another, and she did not stop until she had read every one. Since then I am always on my guard when a particularly Quaker-like young woman expresses a desire for something improving. With my past experience, I should certainly just now give her Miss Rives' book, or possibly one of Zola's."—*Librarian's interview in Boston Herald.*

How to be Happy.

The great secret of life, so as to be happy, is to take a constant interest in the welfare of others. I have told you of a system of religion, so simple and yet so consistent, that you cannot fail to perceive its truth and practicability. I have not mystified you with dogmas about Deity, and yet I have implied the whole question in that direction. Man must learn to know himself before he attempts to dogmatize about God. It has been said long ago that "The pure in heart shall see God."

This is a far nearer way to the solution of the question than theology. God is, therefore, best realized as the spiritual power within that gives us a "reverence toward the holy," that makes conscience the arbiter of our acts, that fills our intellects with the love of truth, our lives with the love of one another, and bestows on us a quenchless desire for holiness, purity and spiritual perfection.

What religion do we want more than this? And give us all the "religions" on earth, what would they amount to without this one—the religion of the true Spiritualist.

Therefore we invite you to come with us into this spiritual vineyard. When you go home recite what you have heard to your families; tell it to your mates at the dinner hour to-morrow. Try what you can do to enlighten the minds and benefit the lives of those around you. It will be wonderful how you will succeed, and how happy it will make you. By being active in doing good, you will shut out evil from your lives. By this means you will help yourselves in the best possible way. Your tastes and habits will alter; life will wear quite a different aspect; you will begin to "lay up treasures in heaven"; and when your journey here is ended, and your spirit reaches the shores beyond the river, there will be those to welcome you and guide you, whom you had helped and aided by your efforts when you and they were in the body.

May the angels of God attend on you all, and strengthen you in every good work!—(From lecture by J. Burns, London.)

A Nice Breakfast Guest.

The British Consul, at St. Vincent the other day invited the African King, Ja Ja to join him at breakfast. He arrived at the appointed hour and was told to make himself quite at home.

Opposite the African monarch was a large ham intact. Ja Ja quietly grabbed the knuckle bone and placed the whole ham on his plate. He then proceeded to demolish it, eating the whole ham in a remarkably short space of time, and afterwards gnawed the bone. The dignified Governor was horror-struck, but was too well-bred to appear to notice his guest's formidable gastronomic abilities.

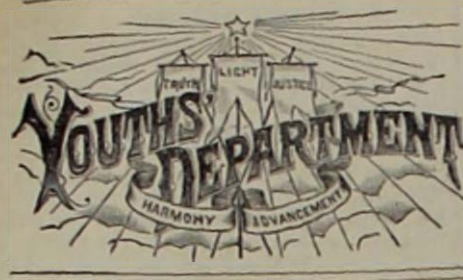
But this was not all. Ja Ja next spied a jar of preserves and with a tablespoon soon put it under his vest. The king asked for "more." Another jar was produced and disposed of. Still the King was not satisfied and it was not until he had eaten four jars of preserves, in addition to the ham, that the King breathed a sigh of satisfaction, and smiling at the half-petrified Governor and his amused guests said:

"Run, muchee run."

A bottle of good old Jamaica was produced and the King, with the help of a large tumbler, washed down his repast.

Just as the King was preparing to ask for a second bottle, the breakfast party politely adjourned.

When pleasures in excess come,
They have an end, the sooner,
Which shows well better drain than from
A thimble than a schooner.



An Allegory.

Once there were two kings and their realms joined. One was King Wisdom and the other King Folly. Now, there were no distinctive lines to mark the boundaries of their kingdoms, but where they joined they were so nearly alike that few could tell with certainty which realm they were in until they had penetrated far into the interior; but at each succeeding step the difference was more and more apparent, until it became so marked that no one could mistake. It so happened that King Folly had many emissaries to do his bidding, and whenever a youth from the kingdom of Wisdom strayed into his realm, he was seized and bound with chains and was ever after a slave to King Folly. It grieved King Wisdom to lose so many of his subjects, so he set about devising some means of protection. His realm was a realm of peace, for he was a peaceable king who abhorred war in all its forms, so he did not resort to means of violence, but stationed two guards named Conscience and Reason, whose duty it was to warn all who were straying thoughtlessly into the realm of Folly. Conscience had a still small voice, and Reason a loud voice. The gentle and timid would hear the voice of Conscience, and turn back, but some were so eager for the pleasures of life that they drowned the voice of Conscience in the din of their own strife, and could only be recalled by the loud voice of Reason. Thus all were saved but the self-confident who would not listen to the voice of either guard, but said, "I will go as far as I please and return when I please!" These were always taken captive by King Folly and compelled to serve him the rest of their lives.

Now children, those kingdoms still exist; those kings still live, and the sentinels, Reason and Conscience, are still on duty. Let me entreat you to listen to those sentinels and heed their admonitions.

MRS. R. A. BLODGETT.

Written for The Better Way.

The Domesticated Robin.

Some years ago, while living at Glendale, where the nest of trees around the house, afforded a happy resort for many kinds of songsters to build for their summer resort, a pair of mated robins, contrary to their usual habit of building in the trees, thought it advisable to build their nest in the transom over the front door, under the porch. Shortly their diligence formed a happy home built of sticks, cemented with mud.

In due course of time a family of little ones were revealing their capacious yellow maws over the edge of the nest. It being summer time, with company they were in the habit of sitting chatting on the porch, yet they became so tame as to set on the nest without fear. Every spring, early in the season, they would appear hopping about on the grassy lawn after worms.

They had their drawbacks too, for they made havoc with our choice, lucious cherries. Knowing no law except as a common community; believing things grew for the good of all. They did not say with your leave, but helped themselves. However they caused an air of pleasant thoughts to us, and we could forgive their trespasses.

A STUDENT OF NATURE.

Written for The Better Way.

Five White Lilies.

We were five sisters, tended by the same tender hand, until we held our heads upward and then burst forth in all our beauty, each with a mission to fulfil on earth.

First one of us was bought for a beautiful young lady, who was to lend her charms to a brilliant ball that was to be held in a distant city. The time arrived for her to attend, and robed in a gown of snowy whiteness that well suited the beauty of the wearer, and with my sister lily in her hand she was driven away in a carriage to the pleasures of the evening.

Ah, how my sister lily enjoyed being clasped in that dainty white hand! How she enjoyed the lights, the music, and the bright colorings of the ballroom and the jewels that seemed to outshine all the stars of the heavens.

Little did she dream her life which had begun so brilliant, would in a few short hours end; go out when the stars disappeared, to rise again on some fairer shore.

My sister lily found her lady seated at a supper table, where choicest viands abounded, and by her side was a glass of sparkling ruby wine, but as it was lifted to her lips, it slipped from her hand, and all was dashed on my sister lily. She well knew her death was near; death from the ruby wine which has caused the ruin and death of many a bright manhood and womanhood.

She was then cast from her lady's hand to the floor where many a dainty foot trod on her once snowy fairness.

Thus at dawn my first lily sister was dead and her tender and fragile leaves were left to return to mother earth.

My second sister was plucked from the bush, carried and laid in two small hands—no warmth, no life blood was rushing and coursing through those little hands. All was so still; only the sobbing of a fond mother could be heard—she had given to death the only fond idol she had in this world.

The golden head, once so bright and joyous was laid so low, but she lay with folded hands sleeping so peacefully and quietly. As friends came and went, there was many a sad tear shed that day for the bright life that had gone out like the flicker of the candle.

As the lid of the coffin was closing over that little form the mother lifted my second sister lily out of those silent hands and laid them in a box where she stayed until her leaves were yellow with age and had crumbled into dust—her mission had been fulfilled.

My third sister was taken to a hospital by a young woman who was an angel to many a sick soul. Sister was put in a glass of water and placed by the bedside of a crippled boy.

What joy she gave to those around her, with her delicate perfume that inspired their souls and helped to make their burdens lighter.

She held her beautiful face heavenward, as if to teach them to look up to and ask divine power to help care for them.

She remained in the sick room giving cheer until she withered and her soul passed away. Her form was laid under the crippled boys pillow as a memento of the giver.

The fourth sister and myself were taken into a grand cathedral on Easter, and there we helped to brighten the old church that had stood for over half a century.

Ah, was that our only mission? No; a lady of some thirty five years came and gathered us in her hands and inhaled our dainty perfume.

The organ poured out its chords so divine, and then our lady arose, and sang as if our perfume and lovely forms had inspired her. The crowd of listeners below sat spell-bound, as her voice arose and fell and sounded through that vast assemblage like the singing of an angelic being.

Ah, what a lovely picture she made with the lilies in her hands and a touch of sadness in that face, that had seen many a sorrow.

But now all sorrows were cast aside, and she sang as the walls of that grand old cathedral had never echoed before.

It seemed as if with her singing came peace to the mass of humanity that sought it that Easter morn. The organ poured forth its prelude and then all was still for a few moments, as each and all felt peace creep into their souls and for their fellow men.

Our lady kept us until we withered, and thus ends the story of five white lilies.

Given inspirationally through Miss LIZZIE BROWN, Atlanta, Ga.

Written for The Better Way.

Moneta.

DEAR YOUNG FRIENDS:—I am pleased to find you interested in the subjects advocated by the kind editor of this paper. I have been an interested observer of the same things for the past forty years and am very sure this is the "Better Way." I have been acquainted with a great many of those gifted persons called mediums, and became acquainted with many of the good people who passed through the beautiful change in life called death.

One interesting little Indian girl has very often met me at seances and given messages in writing, and have twice seen and talked with her at seances for materialization. She says her name is Moneta. She is very sociable, and somewhat of an artist in writing poetry. I will copy from my memorandum book one or two of her poems, as they may interest you.

MONETA'S HOME SONG.

My home was where the pine trees grew,
And on the rocks their shadows threw.
The wigwags now are very few,
Not as of old.

'Twas very cold in winter's day,
The sun seemed then so far away,
And little children could not play
Out in the cold.

But summer time was very good;
We berries brought from out the wood;
They often were our only food—
No bread had we.

They better were than greasy cake,
Which your good dames so often make,
And in their little ovens bake
For evening tea.

This day Indian very poor;
White man drove him from his door,
Because the lands he has no more
To give for knife.

But soon the better day will come,
When Indian find the spirit home,
In larger hunting grounds to roam
In higher life.

Several years ago, in a village of the State of Wisconsin, an aged man attended several seances, whose wife had recently passed to the spirit world.

Moneta had given him several tests which he was pleased with, and he asked her if she could not go and see his wife and bring him some word from her. She answered, "Me don't know; me can try." A few evenings after this request had been made, at another seance, the same aged man was present, and received the following message.

Moneta went to see the dame
Across the water blue,
She does not look to be the same
As when she lived with you.

Her eyes they shine like little stars,
Her cheeks of ruddy hue,
She carries not the withered hands
As when she lived with you.

She sends her love to many friends,
To all her love is due,
She does not wish to be again
As when she lived with you.

Sometimes Moneta go again
Across the water blue,
And then she'll tell you more about
The dame that lived with you.

I will copy one more of Moneta's poems. One that will show the tendency of her mind in studying to learn something about the laws and creating forces of nature.

'Twas many, many moons ago,
Before this earth was made,
The higher angels know the law
And the foundation laid.

The suns of other systems shone,
How long, no man can tell;
And little children came to them
As they came here to dwell.

Some suns that shine so far away,
The spirit laws are called to-day;
They have attained the earthly mould,
And spirit forms they now unfold.

The encircling sphere of love divine
No mortal ever saw,
It lies beyond our sense of time,
The source of nature's law.

Now I will bring my letter to a close. I would like to say a few words about the Lyceum. I hope all of you who live in Cincinnati, or in any other place within convenient distance of where a Lyceum is held, will try to attend every week. You will learn many things of great benefit to you, both in the present life and in the beautiful spirit life where Moneta and other good angels live. With best wishes I remain your friend,
VALENTINE NICHOLSON.

FOSTERS, OHIO.

Written for The Better Way.

Shooting Stars of Thought.

(They are peculiar because not common, and their reflection may give to light up better ones in your own minds.)

The true law is self-government—it is kept in the very air around us by our own action in the law itself.

Useless pleasure steals the time of the real happiness.

We leave religion in our daily toil, and go off into the indefinite to find it.

The only true court of justice is a forgiving disposition.

The true definition of "the day of reckoning" is to give when you can materially, and study to please, and you can reckon your reward will come with a full measure of the same.

The greatest philosophy is to know when you have enough either for your stomach or a whipping.

The gates through which we have to go to reach heaven is through duty to our neighbors.

"Be just and fear not" is to make a good bureau and send it home so there is no nervousness in it to cause it to tumble to pieces. This is true religion as it gives peace, happiness and health.

Let to-morrow take care of itself. You cannot do to-morrow's work to-day.

We are always afraid we will not have enough either for to-morrow and hunt it up to-day.

True preaching is to cast your thoughts upon the minds of others as you would set the viands upon the table for your guests to partake of according to their tastes.

Thoughts are an active force in our life to that extent we little dream of.

Repent downward as well as upward is good. When the too good and the too bad come together there is heaven, happiness and health.

"What can I do to be saved?" Treat your neighbor right.

We are so voluminous that we bury the facts we wish to reveal.

To bury love and marry money ends in divorce.
It is useless to ask forgiveness of God. He would send you back to ask forgiveness of the one you offended.

We are the workers, thoughts are the shuttles weaving the web of life.

Theo Parker on Spiritualism.

Theodore Parker, one of the brightest and greatest reformers the world ever produced, admitted the worth of Spiritualism as an agent in emancipating the human mind. Frothingham, in his life of this grand character, says: "He blamed the scientific men, Agassiz among them, for their unfair methods of investigating the phenomena; rebuked the priests who turned up their noses at the idea of investigating the subject at all; and took faithful measure of the unbelief in immortality, which pronounced communication between the visible and invisible worlds impossible. He admitted to his friend, Prof. Deane, that Spiritualism does two good things: first, it knocks the nonsense of the popular theology to pieces, and so does a negative service; secondly, it leads cold, hard, materialistic men to a recognition of what is really spiritual in their nature, and so does a positive good."

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no spiritual medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing mental powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a circle tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but a cold feeling against "them" has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that nobody should be a devotee of any particular religion.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tilting or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that these tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened.

Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful, clear medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and are not the result of the material influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle some of other forms of mediumship than tilts or raps may make their appearance.

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These hearts, finely tuned, send forth in response to the touch of Eon's harmonious voice, a light that the inner being being a response which tells its story only to the soul who reads and can understand.

May the volume go forth on its mission of Light and Love, until all paths are lit by the rays that shine from the centre of Light Divine, and many earth hearts receive the benediction of the higher spheres, waking longings for truth, which is eternal, is the prayer of, EONAS.

TESTIMONIALS:

Mr. Eglington, the English medium, writes: "In my opinion it is the best book ever given to the public."

A Boston gentleman writes: "It is the best gift ever given to the world." Mr. E. Taylor, of Nebraska, writes: "Eon's Legacy is the best book I ever read. It is a spiritual eye opener, and truly a grand gift to humanity from the better life, and I bless the dear spirit Eon for the blessing it has conferred on me by the perusal of its pages."

Mrs. Sadie A. Carter writes: "I am a member of the Congregational church in good standing. I have read Eon's Legacy to the world. It is the grandest book ever written. Nothing earthly could induce me to part with it. It is filled with the choicest gems and more of them than all the literature I have ever read. No person with intelligence can read the refined and exalted ideas and truths set forth in that masterpiece production, without longing for your experience, and feeling that every sentence is truth itself."

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WHOLE WORLD

SOUL COMMUNION

SEPTEMBER 27, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WOMAN'S ADVANCE-THOUGHT for Soul Communion of humanity throughout the world, regardless of race and religious faith—the object being to invoke through co-operation in thought and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Austin, Texas.	1:43 p. m.
Boston, Mass.	3:22 p. m.
Burlington, Vt.	3:18 p. m.
Buenos Ayres, S. A.	3:15 p. m.
Buffalo, N. Y.	2:55 p. m.
Columbia, S. C.	2:48 p. m.
Cape Horn, S. A.	3:43 p. m.
Cape of Good Hope, Africa.	2:39 p. m.
Chicago.	2:30 p. m.
Detroit, Mich.	2:38 p. m.
Frankfurt, Germany.	8:43 a. m.
Frederick, New Brunswick.	3:43 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:02 p. m.
Iowa City, Ia.	2:03 p. m.
London, Eng.	7:11 p. m.
Lecompton, Kan.	1:48 p. m.
Little Rock, Ark.	2:03 p. m.
Mobile, Ala.	2:18 p. m.
Montpelier, Vt.	1:07 p. m.
Memphis, Tenn.	2:23 p. m.
Nashville, Tenn.	3:15 p. m.
New York City.	3:05 p. m.
Norfolk, Va.	1:38 p. m.
Omaha, Neb.	2:51 p. m.
Philadelphia, Pa.	1:20 p. m.
Pittsburg, Penn.	2:51 p. m.
Rome, Italy.	9:01 p. m.
Savannah, Ga.	2:45 p. m.
Santa Fe, N. M.	2:33 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Santiago, Chile.	3:28 p. m.
Sion Falls, Dakots.	1:45 p. m.
Augusta, Maine.	3:35 p. m.
Vienna, Austria.	9:21 p. m.
Vera Cruz, Mexico.	9:48 p. m.
Walla Walla, Wash. Ter.	11:18 p. m.
Baltimore, Md.	3:35 p. m.
Berne, Switzerland.	8:41 p. m.
Berlin, Prussia.	9:09 p. m.
Constantinople, Turkey.	2:11 p. m.
Cincinnati, Ohio.	2:20 p. m.
Columbus, Ohio.	2:38 p. m.
Caracas, Venezuela.	3:46 p. m.
Charlottown, Prince Edward's Island.	3:55 p. m.
Dublin, Ireland.	2:11 p. m.
Edinburgh, Scotland.	8:01 p. m.
Dover, Delaware.	3:09 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Georgetown, Brit. Gu.	2:18 p. m.
Havana, Cuba.	2:51 p. m.
Honolulu, S. I.	9:51 p. m.
Jerusalem, Palestine.	10:31 p. m.
Lisbon, Portugal.	7:49 p. m.
Lima, Peru.	3:04 p. m.
Milwaukee.	2:18 p. m.
Indianapolis, Ind.	2:28 p. m.
Montreal, Canada.	3:18 p. m.
New Haven, Conn.	3:18 p. m.
Newport, R. I.	3:28 p. m.
New Orleans, La.	2:11 p. m.
Ottawa, Canada.	3:08 p. m.
Panama, Panama.	2:53 p. m.
Paris, France.	6:19 p. m.
St. Petersburg, Russia.	10:11 p. m.
St. Louis, Mo.	2:11 p. m.
St. Johns, New Foundland.	1:38 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica.	3:36 p. m.
Springfield, Mass.	3:21 p. m.
Salt Lake City, Utah.	12:43 p. m.
Tallahassee, Fla.	2:33 p. m.
Vicksburg, Miss.	2:08 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.

MEETINGS.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowditch street—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For particulars see notices on sixth page. L. R. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by

THE BETTER WAY.

THE WAY PUBLISHING CO.
EVERY SATURDAY.

L. BARNEY.....EDITOR
CINCINNATI.....SEPTEMBER 15, 1888.

At Two Dollars and a half per Year to Subscribers in the United States; Three Dollars to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

Intelligence is the all-pervading, governing power of the universe.

Bible quotations are becoming platitudes. Why not quote from revelators of to-day?

Selfishness is due to perverted acquiescence.

Uncharitableness is often due to spiritual near-sightedness.

P. B. asks us for the name of the originator of Prohibition. We cannot answer, but probably he was the 'orrid-gin-hater.

Something like a Hurly-Burleigh, that down in Maine. Not the old Earl-o-Burleigh, but the new Edwin C. We knew 'Ed-win.

Ties of love and friendship on earth lay the foundation for future companionship. Violate these, and the spirit stands alone in the life to come.

General Harrison writes a sensible and manly letter, accepting the presidential nomination and defining his position upon important questions of the day under date of September 11.

Without self-knowledge it is impossible to pass judgment upon others. We cannot understand the cause of others' shortcomings, except we know the cause of our own; and to know this, is to be above censure.

One practical message from a nineteenth century spirit like Samuel Bowles is worth a hundred from ancient spirits or long-departed potentates who knew naught but to please their own fancies while on earth.

Why do not the spirits of former Spiritualists manifest more through our mediums than they do, or do the mediums ignore such because they have not been famous while in the body? Are those who stood bravely by our side in the battle, while in the body, not more entitled to be regarded as our teachers than those who kept aloof from us during that period?

The buffoon conceit of Earl Rochester was this: That every man would be a coward if he dared. Thousands dare at this day. "Yes, I am convinced Spiritualism is true, but say nothing about Spiritualism in connection with my name. It might hurt my business and social standing." This is a common remark. Could cowardice sink to a deeper depth of moral stultification?

Every man judges the condition of the hereafter from his own powers of comprehending the spiritual—generally as it accords with his spiritual nature. His philosophy of life, or of man and the universe, is based on this knowledge of causation—perspicuous in comparison to the knowledge of self or the penetration into his own character. As life is infinite, and man an epitome thereof, there is no limit to introspection.

The flag of the great Cincinnati Centennial is now ruffling in the breeze above the evidences of the most signal success, industrially considered, of the century. As an exhibition of the products of art and industry, it is unparalleled and profitably instructive. It is now in its glory, in perfect running order in every department, and the crowds, who are flocking from all parts of the world to inspect it, constitute a feature of peculiar interest and delight.

There is no prospect that another considerable Society of Spiritualists will soon be formed in Cincinnati, for Spiritualists are not favorable to such a movement. We have a good, harmonious Society, well officered and carefully managed, and there is no call for a separate organization. Of course there is talk of another. There always is, especially if one is prosperous; but the talk is by the opponents of Spiritualism; by

"Souls that can scarce ferment their mass of clay,
No drossy, so divisible are they;
As would but serve pure bodies for alloy;
Such souls as shards produce, such beetle things
As only buzz to heaven with evening wings;
Strike in the dark, offending but by chance;
Such are the blindfold blows of ignorance."

"SPIRITUAL NEEDS OF THE HOUR."

Upon the second page of this impression of THE BETTER WAY will be found that wonderful sermon, titled as above, delivered before the Spiritual Fraternity Society, Boston, January 8, 1888, by Spirit Henry Ward Beecher, through the mediumship of Mrs. E. R. Dyer-Clough. It was published by us on 28th of January last, and resulted in a demand for extra papers so large and long-continued that it became impossible for us to supply, and we now reproduce it in print at the request of hundreds of subscribers. A large, continued demand is not looked for, and therefore we have not provided for it, but orders will be filled so long as the present supply lasts.

MORAL REFORM.

Hating the individual instead of the evil or discord in him, is a mistake too often made by would-be reformers. Man should remember that every soul is an emanation from the Deity, and subject to reform, however degraded he may be at the time being. Self-appointed judges often lose sight of this fact, and while combating their fellow-creatures for wrong doing, forget to reform themselves in their too eager desire to extenuate their principles and precepts. To combat the evil itself, is to be in accord with nature, which tends to straighten out all discordant conditions, but to combat the individual in which it exists often retards progress, and is like judging a man by his clothes. An honest man may be clothed in rags, and to censure him for this might lead to dishonesty. So a soul incarnate may have pure intentions, and yet be governed by unspiritual passions. A kind and encouraging appeal to such is more beneficial than contempt. The former enhances the desires to overcome, while the latter induces continued indulgence to still the sufferings added to his other misfortunes.

True benevolence consists in lending aid to remove the evil, but harboring ill-feeling for the individual is uncharitable, and places the reformer beneath the unfortunate one, spiritually considered. True reform consists in fighting the evil and not the man in whom it exists. By this means many a struggling soul may be brought forth to the light of day, and prove itself by far the greater reformer in the end—experience lending such the sympathy needed in this great work.

LIGHT.

The aim of a Spiritualist publication should be, first, to disseminate as much light on the facts and philosophy of Spiritualism as possible; and next, to dispense with as much unnecessary controversy as to who is right or wrong, as possible. What we want is the simple truth regarding manifestations, personal experiences of the benefit derived from having witnessed these facts, and the philosophy individually created as the outcome of observations. Such contributions will prove far more interesting, instructive and beneficial than finding, criticising or endeavoring to belittle the opinions of others. When an individual gives expression to his thoughts, in which the motives are pure and untainted with personal aggrandizement, he has given all he possesses, and cherishes it as something sacred. And he who belittles this, or does not substitute it with something better instead, is neither spiritual-minded nor wise. The former, if it does not come up to his standard, will have charity enough to keep silent, while the latter will not compromise his dignity with censure, but simply continue the subject for a higher effect, and thus instruct and benefit both contributor and reader. The columns of THE BETTER WAY are open to contributions of this class, and therefore we solicit only such as will furnish our readers with more light.

YOUNG MEN OBJECTLESS.

There are too many young men groping about the world in dire uncertainty as to what they are going to do with their lives. They have no notion of the future, and nobody seems to have any defined ideas in their behalf. Thousands of these objectless young fellows, ranging in age from twenty-three to thirty, and in experience standing at zero, make a spectacle which is pitiful indeed, and suggest forebodings which are certainly painful to every thoughtful mind. What is to become of them, and a consideration of still greater moment—who is to do the work it should be their duty to perform?

There are duties appointed for every life, and those who shirk them make the work of others still more burdensome, and their own existence peccant and demoralizing. It is the duty of every human being to do something which will prove that he has a heart, a mind and a soul within him, and that he loves humanity above self and worldly wealth. We cannot love humanity without striving to bless mankind, and whatever we do for the race is done in large measure for ourselves, although unconsciously so. It makes no difference how wealthy the young man is, how intelligent or thoroughly educated, how apparently independent of the world and his neighbors; he must work as a duty to himself and an example to others, as a guard against the snares and pitfalls of mortal life, as a discipline for that higher state of which only the primary lessons are given on earth, and unless he does so, he is a drone and a moral pariah. Nothing but imbecility can excuse idleness and indirection.

Life is either truth or falsehood, and if true it must be laborious. It should not be forgotten that truth never forgives a slight, and that an objectless life is a living lie. You cannot afford to live it. Nobody can. It is not only useless, but wicked and needlessly under all conditions. There is work for every person, appropriate and profitable, and if it does not present itself in agreeable guise, make it agreeable, and do it in God's name. It will eventually fructify in good results and bless the worker.

Perhaps some young man who has nothing to do, and who thinks his family wealth will save him from work, is a reader of this article. Let him not be deceived by the glitter of an ephemeral advantage—the mere benediction of a trashy gewgaw—for there is no wealth but love, and no blessing unless it is laboriously and prayerfully earned. If you work out your own salvation, you will learn self-reliance and feel ashamed to depend upon another for either salvation or the performance of a plain duty.

MRS. CORA L. V. RICHMOND.

The platform work of Spiritualism is the most efficient factor in Spiritualist development. It is constant, and its wonderful acceleration is a prime event of the decade just past. In thoughtfulness, vigor, generosity and forbearance it is incomparable, and in the important item of intellectual strength it has grown to remarkable dignity and even sublimity. Among its speakers are some of the best minds of the day, who have ideas to disseminate rather than dogma, and who deal in positive fact rather than blind faith; therefore wholesome and encouraging progress is fairly assured, and it has become a theme of current discussion.

Forty years ago Spiritualism manifested itself to man with more than the consolation of hope, and daily since that blessed revelation has its promises increased. Now we know where our loved ones are, those who have gone before; what glories they behold and what constitutes their happiness. Long ago Spiritualism said to man: "Impatient mortal! why murmurest thou against that providence which conceals nothing from thee but that which it is necessary to conceal for thy good? Thou hast seen the seemingly insignificant insect stretched in its matted sepulchre, where it remained dormant through a long and gloomy winter; and thou hast seen that insect, when spring returned, bursting into life, clothed in silken garments, and soon winging the air in a more glorious state than that in which it previously existed. Let this, therefore instruct thee, that the power which created it and thee will eventually awaken thee from thy slumbering bed and bless thee with a happy and more glorious state than this." And, ever since this promise was made, good spirits have been industrious in the demonstration of its logic and the illustration of its facts, and the best part of this work has been done through trance speakers on the platform of Spiritualism. This statement will be promptly admitted by all who have given this work a fair degree of attention, and the claim that we have progressed into the better light of reason, which dispels all the gloom of the sepulchre, is no longer disputed by those who have accompanied our researches after truth. More than a fair majority of civilized man are to-day engaged in this quest.

Among conscientious, industrious and able workers upon the platform of our cause, Mrs. Cora L. V. Richmond is one of the most eminent and efficient. She has become an authority in Spiritualism through long experience of its trials, tribulations and triumphs, and a vigilant apostle of its teachings by virtue of transcendent ability and the presence of alert and intelligent guides. She is an analyst, a logician, an advocate and an orator, and her guides are thoughtful, considerate, charitable and eloquent. There is a wonderful wealth of argument and illustration in all her discourses, and they not only abound in original thought, but are replete with novel and forcible forms of expression. There is nothing trite nor hackneyed in her lectures, nothing which savors of "the shop," but evidently her work is struck out on the spur of the present inspiration, and comes through her brain symmetrical and mature. She is a student of man and sees the need of his mental and moral elevation, for she finds him groping in ignorance and sorrowing for the light of a better hope. She is enabled to bring this hope and to advance his character to such a degree of certainty as to stamp it with the royal signet of truth. It is impossible to doubt it.

Mrs. Richmond recognizes Spiritualism as the important if not the prime thought center of the nineteenth century. She regards it as the impulse of the most intrepid advance ever made in ethics, and as the true conservator of every element in theology worth saving. She does not think that it is, ought to be, or can consistently be, iconoclastic, but insists that its mission is to build up, not to tear down or destroy; to hold aloft the tapers in every temple of knowledge and permit no light to be hidden under a bushel. Her work is to this end, and it is efficient and successful.

In this city Mrs. Richmond has already given five lectures this month—two upon Sundays, 2nd and 9th, and one on Wednesday evening, 5th inst., and she is under engagement to speak twice upon each of the three Sundays remaining in September. Her audiences have been large, increasing from the first, until last Sunday all available space at Grand Army Hall was occupied by eager listeners. She answers questions proposed by the audience, following which her guides take the rostrum and discuss some important topic from their own suggestion and superior outlook. Last Sunday morning the subject proposed by the lady's guides was this: "What will be the influence of Spiritualism in the next twenty-five years, morally, socially, politically, and upon questions affecting Religion?" It is a large theme, and it soon became evident that Mrs. Richmond's guides so understood it, for they stated its most comprehensive bearings and treated it exhaustively. As indicating the spirit of progress which marks the age, she instanced the steam engine and the various uses to which it is applied to perform the labor of human hands; and electricity, which so largely and in such a variety of ways assists the work of both hands and brains; and by analogy she reasoned that communication between this life and the next is quite as practicable, when the means are understood, as between localities remote from each other through means

of the electric telegraph or telephone. She spoke of the physical phenomena of Spiritualism as only a stone in the sub-basis of the movement—an inferior factor in its support—a simple preface of the subject, of no more importance than a mere formal introduction. "As well call the rap or the ring at your door, announcing a visitor, a visit, as designate by the name of Spiritualism these physical phenomena."

[We would be glad indeed to reproduce in print the noble discourse of last Sunday, and would do so were it not for the fact that all these discourses are stenographically reported by Mr. Richmond and published in pamphlet form weekly, from which it is presumed some revenue is derived, and nothing which could interfere with this plan would be just or courteous. And these pamphlet reproductions are in excellent form for preservation, as we have had occasion to find out from the beginning of their publication.]

It is scarcely necessary to remind our citizens that in failure to hear Mrs. Richmond at her present engagement they forego an occasion of spiritual profit and enjoyment which may never recur in this city, but still it is a consideration to be remembered.

LOOK FOR THE BEST MEANS.

Many people who try to do good, faithfully and honestly, miss real success because they do not employ effective means to reach the end desired. The object is good, the work untiring, the best aspirations are constant, but the effort fails of its purpose, and for good reason. The proper means have not been brought to bear. A good machine cannot be produced without good material. No sensible person would think of forming a rifle barrel of lead or a sword blade of gold, yet these metals are invaluable in their place. No man of sound judgment would decide that the best means of inducing people to reform their lives is to excite their fear. Fear is not a good impulse, and we do not obtain goodness except through a good source. "Do men gather grapes of thorns or figs of thistles?" No. But metaphorically some try to do so, and their object not only fails, but they lacerate their hands.

Life is paraphrased and punctuated by success and failure, and sometimes that which we regard as success is most lamentable calamity, and frequently our apparent failures are signal triumphs. That which is nominally a victory may eventually prove the sorest defeat, as history has notably demonstrated. Every man advantage taken of our fellow-man is a defeat of the perpetrator, and not in any measure, comparatively, of the victim, as he is called. Every mean action we engage in is self-victimizing, or a feeble attempt at moral suicide, which, if often repeated, assures the most ruinous results. A man may become rich by overreaching, but he has overreached himself more decidedly than all those with whom he has dealt. The means he has used have brought moral failure, which no financial advantage can ever counterbalance, nor all the appliances of wealth for a moment compensate. Riches become like the apples of Sodom, fair to look upon, but, when tasted, naught but ashes. Their legitimate purpose is defeated through illegitimate accumulation, and it is a rule which never fails. The means were faulty, disreputable, wrong, and that which the world looks upon as success, the apparent victor knows is sore and irretrievable defeat. His opportunity to make it something better has passed, and the jingle of his slimy dollars is the unceasing knell of happiness.

But this is merely a strong illustration of another phase of inaptitude. Moral and educational means are more positively in contemplation, rather than those with a material object, and if these are not intelligently used, humanity at large is the sufferer. The prime moral incentive cannot be fear of punishment, but the betterment of human conditions in this world and the next. Benefit follows every moral and intellectual advance, and it is by no means alone to the individual, to whom it first comes, but to the world. Whatever strengthens one good resolution in the mind of any person, however humble, is an influence for time and eternity, and may be of such import in its results as to revolutionize popular ethics. But theologians should not take alarm at this prospect and relax their moral teachings, for ethics can only change for the better, and the sooner the better comes, the more profit to the race. Race benefit is the grand object of Spiritualism, and it must be industriously and wisely pursued.

If we ask a good Christian friend this question, "What being excels God in wisdom, power and goodness?" the immediate answer comes, "There is no such being." All Christians agree that God's infinite wisdom, power and goodness are engaged in the salvation of man. His will, his purpose and his exertions are all in favor of such salvation. Man will not be saved, we are told; and hence two three-fold cords are broken,* viz.: the wisdom, power and goodness, and the will, purpose and exertion of God, by the imperfect aid and puerile exertions of man! Who can believe it?

*"A threefold cord is not quickly broken."—Eccles. iv. 12.

If you seek truth, you will seek merely victory at all hazards; and when you have found truth, you will have a security against being conquered.

A DEFINITION WANTED.

Those who rail at Spiritualism should be taught that it is much superior to those who find fault with it; much superior to those who take no interest in it; infinitely superior to those who know nothing about it. What shall be said of a person who announced to the writer that he would not accept Spiritualism, even if proved true in every detail? It seems to us that such person prefers falsehood to truth and deception to fact, but truth never lived in the hearts of so many millions as at this moment. The mere forms under which it is variously seen may at times fail of recognition, for they are subject to the changes and changes of mortal being; but the spirit of truth is incorruptible; it may be developed, illustrated and applied; it can never die; it can never decline. The flame is undying though generations disappear. Moreover moral truth has started into being, humanity claims and guards the bequest, and therefore Spiritualism is always safe and may rest content till the world discovers its perfect worthiness. Each generation gathers together the imperishable truths of the past and increases them in the rays of the new light, alike radiant and immortal.

"If I am ever base enough to favor Spiritualism, I hope God will strike me dead that instant!" declares a weak specimen of humanity, in our hearing. However incredible it may seem, this was the exact language used, and it was pronounced with spiteful vigor. It is almost as notable for impiety as lack of wisdom. No man is able to control his belief, especially in an age of light, when inquiry is alert; and he will find it difficult to war against the evidence of his own senses. But God will not strike him dead on account of any sincere belief, however much the victim who feels hallucinated may desire it. God knows the poor fellow is not blame-worthy, and that punishment would be as rank injustice as could be imagined. God is not unjust nor quick to anger, nor anything inconsistent with the spirit of love; therefore he never strikes any one, dead. But man brings death and destruction upon himself by just such sentiments as that above quoted. The intensity of its unreason destroys all its force, except upon the mind that entertains it, and that it tears and mangles. It is insanity, yet, if it would listen to truth it might be reclothed and made rational. Why not listen and be free?

Spiritualism is too good for the lop-sided man, but there are lop-sided Spiritualists in every considerable community. They contend that everything which does not lean toward them is necessarily wrong, whereas it is scarcely possible that a preponderance of these leanings is in the direction of that large-hearted charity without which the profession of Spiritualism is "like sounding brass and tinkling cymbals." If they have not charity, of what worth are they? The "lop" is always toward the reverse of charity, and it persists in leaning to that which is unwholesome till it falls in the mire. Then, in the victim of undue leaning, every vestige of Spiritualism is smothered, and the last condition of this person is worse than the first. Poor fellow!

Right here the question very naturally arises, What is Spiritualism? No one who criticises it can tell. No unthinking person can give an idea. No "lop-sided" Spiritualist knows anything about it. Who will answer?

FROM DARKNESS TO LIGHT.

Many good readers of THE BETTER WAY will be pained at the announcement we are called upon to make, that Rev. J. H. Harter, "Pastor of the church of Divine Fragments," has finished his earthly career and joined the angels. But he is at peace, and there should be rejoicing rather than grief. He was a blessing to the world. No man ever performed his work more thoroughly, and he rounded it up in completeness. His career was modestly essayed, but honorably and triumphantly pursued, and his memory should be cherished beyond that of Kings.

We cannot agree with Dr. Samuel Johnson that death is a privation. It is a new birth, which ushers the spirit into a better world, and therefore is a blessing beyond estimate. Why should it be mourned or dreaded? The world will not lose the services of brother Harter, for he will prove remarkably efficient in his new abode. He need no word from us nor from anybody, and any tribute we may feel disposed to offer to his memory will be intended to interest those he has left behind, rather than an attempt to honor the subject. He is superior to all earthly honor.

His funeral was attended at Auburn, N. Y., on Thursday, 6th September, inst., by a large concourse of friends and fellow-citizens. We copy the following extract from a detailed report of the funeral services in the Auburn Dispatch of 7th:

"The funeral address on Life and Death by Rev. Mr. Grumbine was a masterly effort and was delivered with fine oratorical effect. The reverend gentleman took occasion to refer to the life work of the deceased and in feeling words offered consolation to the bereaved family. He paid a fitting eulogy to the independent spirit shown by Mr. Harter in his religious as well as his secular beliefs, and notwithstanding the opposition met with he was never afraid to advocate what he thought right. His work as a temperance reformer was also referred to and the many obstacles thrown in the paths of those who advocated temperance a quarter of a century ago when to be a temperance man, and advocate its principles required many sacrifices.

"The service closed with a touching prayer, after which all present viewed the remains of the kindly little pastor of 'the church of Divine Fragments,' who tried to be a friend to all humanity. The same kindly expression that at all time beamed on his countenance when living, was noticeable in death, and one could not help thinking the world was better for his having lived. As the scribe looked for a last time on the face of the dead, the following lines from Tennyson seemed most appropriate:

"How e'er it be, it seems to me,
The only noble life to lead
Is to be true, simple, and kind;
Kind hearts are more than coronets,
And simple faith than Norman blood."

"A beautiful broken column made of choice white flowers and sheaf of wheat was laid on the casket. The remains were followed to the grave by a long line of carriages, the interment taking place in Fort Hill cemetery.

"Mr. Harter will not soon be forgotten in Auburn, for he had a hand ever ready to relieve others distress, and he was personally, the most amiable and kindhearted of men. Wherever there was a case of poverty or distress that he heard of he could not rest until he had made an effort to relieve it. His methods were original with himself as was his speech and general habits. His life was passed in a world of his own, and it was a pleasant one, for although it was interwoven with trials he seemed natively disposed to make light of them. The writer remembers forcibly the last time he met Mr. Harter. The latter alluding to some of the anxieties of life, still seemed so thankful for what he had and so serene in his trust in an overruling providence that it inspired in his hearers the feeling that there were some men after all who live in a world of their own and whose happiness comes entirely from within. Never in the numerous times that he has met and conversed with Mr. Harter on all sorts of subjects has there been and manifestation of that spirit of impatience which the best of men seem subject to. His face was like a ray of sunshine."

Mrs. Richmond announced the departure from earth of brother Harter, at Grand Army Hall last Sunday evening, and paid a fitting tribute to his life of good works, abnegation of self and love of humanity, and held him up as a brilliant example of that unselfish labor and untiring zeal in the cause of Spiritualism which is so rare and so much above rubies.

In reply to several correspondents, we respectfully announce that volumes first and second of THE BETTER WAY can be supplied with the exception of (say) three numbers, and that they will be mailed to old or new subscribers as above, on receipt of one dollar, or fifty cents per volume, so long as the supply lasts. Twenty-six numbers will always be sent for a volume, but the numbers will not invariably be strictly consecutive.

Oatmeal in Water.

"No beer, thanks."
"It will do you good, after working in the street all the morning," said the foreman of a party of laborers from the public works department to one of the most intelligent of his workmen, during a nooning on an uptown street, the other day.

"I'd rather drink what I've got in my bucket."

"What's that?"

"Oatmeal and water."

"What do you drink that for?"

"To keep cool, the same as you drink water."

"It doesn't rest you like beer though?"

"Try it once and see. When I began to drink oatmeal in my water, the wife had to almost make me take it; now I wouldn't be without it. I used to drink a glass of beer every noon, two before supper, and 'work the growler' before going to bed at night; that cost me about twenty cents a day. Now I save all that and get along just as well as before. I don't know what there is about the meal, but when I have had a drink of it, I don't care for beer or anything else to drink. You'd better try it yourself."

"Oatmeal in water," exclaimed a physician to a Mail and Express reporter who had overheard the above reported dialogue "is one of the best drinks in the world for a workman, especially in warm weather. It is nutritive, satisfying and agreeable to the stomach. For laborers it makes a useful addition to the diet, costs but little and repays the small outlay in the form of increased ability to perform labor, either physical or mental."—Sel.

Poetry and Proof Reading.

Some writer has produced a poem entitled, "Sounds from the Sanctum." It reads just too pretty, and gives rise to the thought that the author never visited the sanctum when the business was in full blast. If he had called about midnight, for instance, he would have seen two saints—one poring over a proof-slip, the other holding the copy, and the sounds would have been something like this.

Proof reader—"As flowers without the sunshine fare—comma—so—comma—without you—comma—do I breathe a dark and dismal mare—"

Copy holder—"Thunder! not mare—air."

Proof reader—"I breathe a dark and dismal air—comma—as flowers—comma—"

Copy holder—"Shoot the comma."

Proof reader—"It is done. As flowers without the sunshine fare—semi colon—confound slug seven, he never justifies his lines—No joy in life—comma—no worms—"

Copy holder—"Warmth."

Proof reader—"No warmth I share—comma—and health and vigorous flies—"

Copy holder—"Blazes! Health and vigor fly—"

Proof reader—"Health and vigor fly—full stop."

That's about the sound of it when poetry is on deck.

Two things must be rooted out of men, conceit and diffidence. Conceit lies in thinking that you want nothing; and diffidence in supposing it impossible that, under adverse circumstances, you should ever succeed.—Epictetus.

The mountain peaks of intellect are no homes for quiet people. Those who are cursed or blessed with lofty gifts and lofty purposes may be gods in their glory and their greatness, but are rarely tolerable as human companions.—J. A. Froude.

PERSONAL.

Helen Stuart Richings will pass the greater part of the coming winter in North Carolina, busy with her pen. During October she will lecture in Cleveland, Ohio. Her permanent address is "General Delivery, Boston, Massachusetts."

G. W. Kates and wife have been visiting on the prairies of Nebraska. They will fill a few appointments in that State and Iowa during September. Address them at Greenville, Dark county, O.

Mrs. Annie Ciana, the conscientious and industrious slate-writing medium, has removed her residence to No. 64 West Eighth street, where she will be pleased to see her friends, and where investigators will always find satisfying manifestations of spirit power.

G. W. Kates and wife have been visiting Ord, Nebraska. They were dated to hold meetings as follows: Madison, Neb., Sept. 6 to 8; Fremont, Neb., Sept. 10 to 12; Adair, Ia., Sept. 14 to 17; Marysville, Mo., Sept. 20. Their address is as per route, or Greenville, Dark Co., Ohio.

Prof. Wm. Rose, M. D., V. D., the veteran Vitisminster-physician, celebrated for his correct diagnosis and successful healing of diseases, has resumed the lecture field and will receive calls to speak and give tests in describing and healing disease. Address him at THE BETTER WAY, or the American Health College, Fairmount, Cincinnati, Ohio.

Miss Jennie B. Hagan speaks for the First Spiritual Society of Trenton, N. J., on Sundays, 16th, 23d and 30th of September. She is engaged to speak in various parts of the country for the remainder of this year and all of '89, except the month of October. Many of the best speakers are constantly engaged for more than a year in advance, and it becomes Spiritualist societies to be on the qui vive if they would enjoy the best talent in their pulpits.

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.] Mrs. Nellie Coffey is located at Ouse.

Prof. C. W. Peters, 1308 Olive street, St. Louis, Mo.

Mary L. French is open for engagements for 1889.

J. W. Fletcher will speak at Parkland, Pa. and Sunapee, N. H. Camp Meetings.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

A. S. Pease will make Saratoga his home for the summer.

Mrs. Mary J. Jennings, of Camden, N. J. is attending the Parkland, Pa., Camp Meeting, and will give sittings.

Fred Evans, independent slate writer, of San Francisco, leaves, August 23d, for Brisbane, Australia.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col. Mrs. Fannie Ogden, 63 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of '88 and '89.

The "Parker Circle" has adjourned its meetings until September 15th, when they will resume again at 211 Walnut street.

Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Mary C. Knight can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Mrs. T. J. Lewis, speaker and test medium, 26 Harrison Ave., Boston, will answer calls in the Eastern States.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 95 Park street, Chelsea, Mass.

Warren Chase lectures in Moline, Ill. September 9 to 16, and may be addressed there till later date or at Cobden, Ill. at any time. He spoke in Maquoketa, Iowa September 2nd.

Mrs. Sallie C. Scoville, psychometric reader and test medium, has now taken parlors at 1115 Olive street, St. Louis, Mo.

Mrs. A. D. Webster, late of 1604 Pine street, St. Louis, has now gone to Chicago, on account of ill health.

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mrs. A. D. Webster, the renowned trance, test and platform medium of the East, is now located at 1604 Pine street, St. Louis, Mo., where she can be addressed in regard to lectures and sittings.

Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 1115 Olive street, St. Louis Mo.

August 4th Annie Lord Chamberlain expects to go to Onset Bay Camp for a few days of needed change and recreation.

Mr. Geo. V. Cordingley, the wonderful boy trance and test medium, has returned to the city, and is now located at 1630 Pine street, St. Louis, Mo.

Frank T. Ripley, speaker and platform test medium, can be engaged for the month of March and April, 1889, by addressing him at Banner of Light office, Boston Mass.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada. Address, 54 Boswick street, Grand Rapids, Michigan.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbay, 727 Twelfth st., Louisville, Ky.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Monroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

Edgar W. Emerson, Aug. 4 to 13, visits Sunapee Lake, N. H., Camp Meeting; 16th to 21st, Canadaga, N. Y., Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

Mr. J. W. Fletcher, lecturer and public test medium, will speak in Providence, R. I., during October; in Williamstown, Conn., the first and second Tuesdays in November; in Springfield, Mass., from the third Tuesday of November until January 1889. Address No. 6 Beacon street, Boston, Mass. Mr. Fletcher accepts engagements in New England only.

Helen Stuart-Richings is the guest of Mrs. C. P. McKimmon, East End, Pittsburg, Penn. She has still some unengaged dates for next winter, and can be directly addressed during July at West Alder street, E. E. Pittsburg, Penn., while her correspondent address is "General Delivery, Boston, Mass."

J. Frank Baxter, during August goes to Mantua, O., Yearly Meeting; Canadaga, N. Y., Camp Meeting; Pleasant, Conn., Camp Meeting, and Lake Pleasant, Mass., Camp Meeting, respectively. September he continues with Etna, Me., Camp Meeting; Madison Lake, Me., Camp Meeting; then to Williamstown, Conn., for the third Sunday of the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continuously in other places into the fall of 1889.

Dr. D. J. Stansberry, the independent slate-writing medium, is engaged in Denver, Col., during September. He has been busy with skeptics and investigators, his time being entirely taken up with slate-writing. He gave a very successful public seance at Warren Hall on Sunday evening, 22nd inst., before a crowded audience, when several messages and spirit likenesses appeared on the slates and were fully recognized. We hope to give a more detailed account of the doctor's work in our next. Dr. Stansberry is enroute to his home in San Francisco, Cal. He will make a brief stop in Salt Lake City.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance, 232 Findlay St. A. Willis, materialization, No. 19 Broadway. Mrs. M. Reinhardt Trumpet Medium, 543 W. Court St.

Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing. Dr. J. F. Williams, Vital Electro Magnetic Healer, No. 228 West Ninth street.

Mrs. A. G. Kuball, 388 Baymiller street, between Poplar and Findlay streets, Trumpet. J. D. Lyons, 188 Richmond street, Trance, Readings from Letters, Photos, Hair, etc.

Mrs. M. Englert, Trumpet, 67 Marshall Ave. Mrs. A. Kibby, clairvoyant and test medium, 338 W. Eighth street.

Mrs. Stewart, Trumpet and Independent State Writing, 10 Addison street.

Mrs. Anna Ciana, Independent Slate Writer, 434 West Eighth street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street, Trumpet.

Reported for THE BETTER WAY.

Closing Days of Canadaga Camp.

As announced, another week was added to the five originally planned for this popular resort, and some of the best speakers retained for the meetings. Mr. Colville's second course of metaphysical lectures were continued until Friday morning the 31st of August, and his last platform lecture delivered in the afternoon of that day. He has given great satisfaction to the public in general, to his classes in particular, and by a small audience, assembled one cool evening in Library Hall, his discourse upon our planetary system was pronounced "just grand!"

Slight in form, with unusual brain development, he seems a hard well attuned for inspiration; and though he addresses an audience three times a day, never seems fatigued, practicing that "conservation of force," taught through him, in regard to emotion, gestures, etc.

Our incomparable, Mrs. Lillie, also remained, occupying the platform alternately with him and Walter Howell, when the two last named departed for the North Collins quarterly meeting, in the vicinity of Buffalo, while Mr. C. wended his way to Chicago, on a probable return to the far West.

The attendance, of course, was light, compared to that of the stated meetings, for which people had planned and prepared; but there were numbers coming and going, even from a distance every day.

Of the lecture upon our solar system, as viewed from a superior standpoint, a brief synopsis will be attempted.

In the first place, each planet of the twelve, including Vulcan, nearest the sun, and uninhabited, was described as encircled by its seven spheres, or atmospheres, all with inimitable beauty and glory of their own, impinging upon each other, but without jar or friction, and all revolving in one grand constellation about their common centre, the sun. Imagine it, picture it, paint it if you can in celestial hues, beyond the power of mortal words to express. Mercury was described as inhabited by a race of beings much upon the order of African Zulus and other tribes, whom Rider Haggard and Allen Quatermain are bringing vividly before the public in popular works of fiction. These were shown to be not above that sensual, wholly animal plane with which we are familiar.

Whereas, those of Venus, the next in order, were sensuous and beautiful, but not intellectual or moral, those faculties being yet as undeveloped as in children.

Then our poor old earth came under a searching review, where, because of the developing of those hemispheres of the brain, the people were in the disturbed states of evolution, and consequent revolution. For one I was glad of a solution of "a this muddle," which has made of our growing planet the creaking revolving "shell," which perplexed theologians, have decreed as arising from a lower one, and a ruler who, for "a thou-and years," is occasionally permitted to let loose his legions to revel upon it.

More likely, they are coming in steady numbers from inferior worlds, as come to us foreign immigrants; and, as it is taught, we are dispatching paupers, criminals and lunatics to be more wisely dealt with elsewhere.

How crude all our theology, and how rational and reasonable the spiritual view of matters; only one cannot help sorrowing over Mercury, Venus and even Vulcan, who have come up the steps of time in the same dreadful way. Mars was represented as having solved and settled these conditions, his inhabitants being on a much higher plane as to scientific, governmental and religious affairs; it being particularly stated that their telegraphic lines of communications were ready, and they were wonderfully waiting for this "slow old coach" to respond.

On the brilliant orb of Jupiter, with its numerous moons, it is especially to be remembered, that there is dual representation everywhere; an order of superior men and women reigning in literature, science, art, in social and governmental institutions. In fact, it is the home of gods and goddesses, as sung by poets and preached by prophets from time immemorial.

In this or another address it was stated that that was not written alone by Homer, nor Shakespeare's works by the renowned William of that name, or even the great Lord Bacon simply; but were the gathered productions of numerous inspired minds.

Beyond Jupiter, among the greater worlds of our solar system, Saturn, with its luminous rings, and Uranus, but dimly revealed, with others to whom astronomers have recently introduced us—what our terrestrial eyes could not behold, neither their dwellers thereon.

All this and vastly more was conveyed in the most concise, perfect and smoothly flowing language conceivable, and lasted nearly two hours, including in the beginning such astronomical and scientific statements—as those of us who had but little learning in that direction, and could recall but a small portion of our old-time possession—as elicited the closest attention in order to obtain due comprehension of their undoubted reliability.

If that marvelous address could be brought to type, this faint reproduction of some of its leading points would not have been attempted, even for my own pleasure or benefit hereafter.

Mr. Colville says he can give a dozen poems easier than he can write one. What then, is the labor of letter writers? It seems the greatest of mistakes that such an inspired lecture should be lost to a needy world for the bare need of a stenographer upon the occasion. What want should be supplied first and foremost of all—and that of a suitable reviewer—as one can sit easily on the hardest bench at such a time; while lesser occasions require cushioned seats and musical displays.

LEWIS OLIVER.

New Spiritualist Hall.

ST. LOUIS, Mo., September 10, 1888.

To the Editor of THE BETTER WAY. The opening of a new Spiritual Hall, took place here last night under the most favorable auspices. The Hall is No. 705 North Jefferson Ave. and very centrally located. One car line passes the door, and two pass in close proximity, making it easy of access. The Hall proper is situated in the third story of above number, and is large, and well ventilated and nicely furnished.

It is rented permanently by Spiritualists and the object in doing so is to have a hall where Spiritualism, pure and true in all its branches, may be lectured upon, mostly upon topics given by the audience, and a wide range of thought is expected to be brought forth in this way. The principles are love to all, evil to none. These people aim to instill a charitable feeling, and eradicate all selfish feelings.

Mrs. M. T. Allen is the permanent lecturer, to be assisted by visiting, and local mediums and lecturers. Miss Dot Langley, the well-known vocalist, has been secured to render the music and take charge of the choir. There will be lectures every Thursday afternoon, at 3 p. m., for ladies only.

I found a large audience in the hall when I got there. When I glanced at the rostrum and saw Mrs. M. T. Allen and Mrs. Sallie C. Scoville there, I was not surprised, for there was a rich treat in store. The meeting opened with a song by Mrs. Allen, after which the following subjects were given by the audience.

Does spirit control destroy the individuality of the medium? Has a spirit any advantage out of the physical form? Mrs. Allen's golden handled these subjects in not only a masterly, but a thorough and logical manner. There were some very beautiful thoughts brought out and the impression created was grand. Mrs. Scoville's golden then came and gave tests, many being acknowledged as correct.

Mrs. Allen followed Mrs. Scoville, and gave some tests, after which Spirit photographs were passed around for inspection of the audience. They were very fine indeed. Mr. Frank N. Foster, No. 731 Fulton St., Chicago, being the artist. The meeting then closed.

I was much gratified to find a table near the door, upon which were some spirit papers, conspicuous among them THE BETTER WAY. They were soon taken. It seemed as if the audience was trying to find THE BETTER WAY in all its forms.

Mrs. Scoville will assist Mrs. Allen again next Sunday. Come one, come all. Seats free. Hour of meeting 7:30 A. M. See notice in meeting column. Yours in the cause, MILTON LYLE.

Brother Laundry Outing.

EAST BOSTON, Sept. 9, 1888.

To the Editor of THE BETTER WAY.

I arrived home about a fortnight ago, having spent a three-weeks vacation in New Hampshire, visiting Sunapee Lake camp, where I found quite a large attendance. The doings of the camp were fully and ably reported by your valuable correspondent, Douglass. While there, I met a great many old friends, among whom may be mentioned Miss Jennie B. Hagan, Dr. A. H. Richardson, Colonel Bradshaw, Dr. H. B. Storer, Edgar Emerson, Joseph Stiles, Captain Churchill and family, and many others, all true and faithful workers for the cause of Spiritualism, and each and every one doing their part in giving to the world what the power within them might proclaim. I enjoyed myself there. Also I visited Laconia, N. H., as the guest of John R. Champlin and family, who are among the first families of Laconia, and true and tried Spiritualists. They did everything in their power to make the visit enjoyable. I visited the Wells and other places, and returned generally benefitted.

Yours fraternally,

RICHARD LAUNDRY.

Miss Jane Combs.

Blank House last night at McVickers by Miss Jane Combs and Company, was among the most artistic performances of the season. Miss Combs, as Lady Deadlock and Hortense, achieved the greatest triumph of her life. In the wonderful character of Lady Deadlock her face, figure, voice and dramatic fire shone with a lustre rarely ever equalled. Her defiance of Talkingham was something to be remembered. While during her affecting scene with her daughter there was scarcely a dry eye in the large audience. When she appeared as the French Maid, Hortense, the audience could scarcely believe it was Miss Combs, the change was so complete. It is not saying too much that she completely captured the house with her personation of this quaint character comedy part, and the audience was lost in admiration for the genius of this brilliant actress. Her supporting company was unusually good. Miss Combs makes her first appearance in Cincinnati since her return from Australia at Henck's Opera House next week, commencing with matinees Sunday, September 16.

Peoples' Theatre

"Packed the doors" at every performance this week is the result of the engagement of the Rentz & Bentley Company this week. It will be followed next Sunday matinee by an equally strong attraction, viz: The Water Lillys, comprising Nelly Erankyn, Geo. H. Hood, Mack and Raymond, Nellie Pond, Lawler and Thornton, Caldwell sisters, Alexander Doymer and the latest importations, the Milton sisters. The prices remain as usual. General admission 35 cents. Matinees Sept. 16th and 23rd. Nat Goodwin Thanksgiving week. Siberia Christmas. "She" will return in the spring.

Good Suggestion.

I subscribe for THE BETTER WAY and the Banner of Light and would like to pass them on to some person or persons who may not feel able to pay, and yet would appreciate these two leading exponents of the spiritual philosophy. Therefore I desire to state through your columns that persons wishing the papers may address me at "General Delivery, Boston, Mass., and the papers will be regularly mailed to the applicants selected. I will pay the postage.

HELEN STUART RICHINGS.

Question.

In talking a few days since with a Disciple minister (I think), he made the assertion that Robert Dale Owen; also his son, died insane; inferring that their belief tended to this result.

Would it be convenient for you to answer as to the truth of this assertion?

L. C. MEKKER.

EAST CLEVELAND, August 29, 1888.

[The assertion as to the insanity of the Owens is false and mischievous.—ED. THE BETTER WAY.]

SPIRITUALISM.

—TO BE—

THE BETTER WAY

GRAND ARMY HALL.

Cincinnati.

TO-MORROW (SUNDAY)

And Every SUNDAY MORNING

and EVENING in the month of

SEPTEMBER,

MRS. CORA

L. V. RICHMOND,

Of Chicago,

Will address the Spiritualists and Inquirers

at this Hall. She is one of the most elo-

quent inspirational speakers upon the rostrum of Spiritualism.

—:O:—

Spirituality! piety divine!

She has a soul capacious as the spheres,

A heart as large as all humanity.

Who to his dwelling takes this visitant,

Has a perpetual solace in all pain,

A friend and comforter in every grief.

The noblest domes, the haughtiest palaces

That know not her, have ever open gates

Where misery may enter at her will.

But from the threshold of the poorest hut,

Where she sits smiling, sorrow passes by,

And owns the spell that robs her of her sting.

—:O:—

Those who have heard addresses by the

Guides of Mrs. Richmond will not need a

second invitation to sit under their grand

and profitable instruction, and those who

have not listened to these

SUBLIME INTELLIGENCES

have the most exquisite mental and moral

enjoyment in reserve.

THEY CANNOT AFFORD

To forego it nor miss any opportunity to

realize all its advantages.

—:O:—

Morning Service begins at - - - 11:00

Evening " " " " " 7:30

—:O:—

Morning Service, FREE. Admission in

the evening, 15 cents. Good Music and

the best of good order.

No Reserved Seats, therefore those who

wish for a choice of seats should come

early. Spiritualists should not fail to come

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THE LAST EXTENSION,

For really the paper ought not to be ex-

pected for less than \$2.50 per year, and a

very large subscription list is required to

barely sustain it at this figure.

IMPROVEMENTS

Will be progressive, but at the date men-

tioned, 22nd September, it is expected that

many important and desirable changes will

be made in the typographical department

of this journal, and that there will be some

augmentation of its editorial force. What-

ever is needed to make it first-class in every

respect will be forthcoming, and now is

the opportunity to secure it at a figure re-

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This department is open for correspondence with, and reports are desired from Lyceums everywhere. ALONZO DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

Spirit Phenomena.

Does Spiritualism differ from forms of religion?

It is open to criticism of its methods and misunderstandings of its teachings. Why do we use the phrase "Spirit phenomena?"

Because we realize there is a power underlying this movement which is in reality its substance, but which is not confined to isms or appropriated by any class of people.

What do we see in the history of the human race?

That there has been a power which in its manifestations, has given rise to every form of religion extant and extinct, and that power is spirit.

What was the phenomena 1900 years ago?

Jesus, as one of the workers of wonders in the villages of Judea round about Jordan, and the power of the spirit as phenomena formed the foundation and corner stone of Christianity.

What do we not believe as reasons of to-day?

That he was any more the Son of God than are others, but that he was endowed with this common power, which is the power of spirit to a greater extent than many of his fellow beings. What did he profess?

The ability to penetrate the guise of matter that ever veils the spirit of man, and when he detected spiritual gifts lying unused he commissioned him, saying: "Go forth and preach this gospel of truth."

If we trace Christianity down the ages how shall we find it to-day? Crystallized into form and ceremony. Why do we find it so?

Because of the belief that the past held all the revelations of God, all manifestations of the spirit.

What was the phenomena called in the olden time?

Miraculous, and was recorded that mankind might read what the power of spirit has been and live in the letter alone.

What kept asking the question of immortality?

The spirit of man, as an immortal something, which ever reaches on beyond his present condition, which makes inquirers and desires to know. How has the church prayed?

Thousands worshipping at the altars of different denominations have prayed that the signs that were given to the early Christians be given to them.

How has the prayer been answered?

Not in the church—but in the Fox-family manifestations that were given forty years ago.

What did the church then say?

That the family were obsessed by devils who were holding high carnival in this Methodist home.

What was then the argument?

You must have grieved the Spirit of God and it has departed from you, and this is the spirit of the evil one, pray earnestly that it be removed.

Did prayer remove it?

No; the manifestations kept on in their course until they spread like a fire over the prairies, swept by a mighty wind, and were heard of in many other homes.

What was the power of this movement?

In these forty years it has been felt in every land by every people, and its utterances are given in every tongue.

How shall we meet this opposition?

It is the cry of humanity to-day, ignorant of the true causes that underlie these facts, and we must meet it with reason, understanding and philosophy.

Can we look for perfect phenomena?

No; at the present time they are bound by the limitations of matter, or of the individual mediums through whom the manifestations occur.

What should every intelligent person understand?

That mind in the body as well as mind out of the body influences their character, and that even the condition of the mind acts either as a barrier or an impetus to the truth.

What have the religions of the past called for?

Faith not reason; for when reason asserted itself and one inquired why such and such things were demanded on faith, one was hushed and told they must not use reason; they must accept by faith.

What does Spiritualism call for?

For us to use our reason.

What are the phenomena of Spiritualism?

The physical and mental, and the making passion of the will of another and the controlling of an individual mind is as much a phenomenon of spirit as is the controlling physical forces in order to produce certain other results.

Why are spirit communications unsatisfactory and at times untruthful?

We have opened a doorway and invited spirits to enter—but that doorway admits both the light and dark—the true and the false, but we must try the spirits to see of what nature they are.

What is the spirit life continually receiving?

Spirits from this side of life, and they are entering that to have liberty and freedom for growth, progress and development.

In order to obtain truthful spirit-phenomena, what should we do?

We are in pursuit of truth, to communicate with spirits, with our arisen ones who have burst the bars of death, and if there is anything that we should hold sacred, that we should enter into deliberation, forethought, earnestness and sincerity, it is to prove the reality of the life that lies beyond.

What then should be done?

Spiritualism should be so organized as to control its phenomena by holding its mediums above the power of temptation, and spirit manifestations will not be based upon the solid foundation that it should be, until such time as you hold it so sacred, that you will raise a fund and prepare a place for the work under holy and pure conditions.

If that should be done what would be the result?

The earnest investigating public could come and they could be recommended to a medium for the particular phase they should desire to witness.

How would mediums regard it?

If they valued truth for truth's sake and prized their high and holy gift, they would willingly place themselves in a position to be cared for by organized body that would see them protected, cared for, and supported in a way that the needs of the body should not lead them into temptation of a pecuniary order.

How can we conclude this lesson with profit to ourselves.

That the Spiritualism of to day is what it is, after forty years of growth and in that time it has moved the world, it has gained in herents from all ranks and one has said who is in the pulpit, that:

"The great, the mighty, the wise are not with us. The best though, the wisest knowledge, and the deepest philosophy have discarded our church. They detest what they call unhumanities of our cred. * * * They shun us because of our ignorant misconceptions of heaven, and man, and God."

And Spiritualism is passing through an ordeal out of which it will come brightened, purified, uplifted and exalted, and there is wisdom and strength enough in Spiritualism and in the ranks thereof to carry our mediums, our mediumship and spirit phenomena forward until we shall all realize what a mighty power it is that is brooding over the nations seeking to bless and uplift humanity.

W. J. Colville says of the Lyceum movement: "The Lyceum was highly praised, though many measures, often in vogue, were criticised. The complaint was that too little definite spiritual instruction is given to and by the children. Songs and recitations are good in their place, but a spiritual Lyceum should be a school in which every learner is a teacher and every teacher a scholar."

Children should be encouraged to give forth such inspirations or ideas as they may receive or hold; were this plan fully carried out the school could be divided into several pleasant and harmonious groups in which latent spiritual talent would be brought out to the edification of old as well as young.

The youthful mind should be encouraged to unfold, as we water our flowers and place them in conditions favorable to their growth, without ever attempting to change their nature. The equal education of boys and girls was warmly advocated.

Christian Superstition.

There was scarcely a great saint who had not, on some occasion, encountered a visible manifestation of an evil spirit. Sometimes the devil appeared as a hideous and grotesque animal, sometimes as a black man, sometimes as a beautiful woman, sometimes as a priest haranguing in the pulpit, sometimes as an angel of light, and sometimes as a still holier form. Satan himself, at the command of Cyprion, had again and again assailed an unwearied and unarmed maiden, who had devoted herself to religion.

He had exhausted all the powers of sophistry in obscuring the virtue of virginity, and all the resources available in favor of a young and noble pagan who aspired to the pagan's hand; but the simple sign of the cross exposed every sophism, quenched every emotion of terrestrial love, and drove back the fiend, baffled and dismayed, to the magician who had sent him.

Legions of devils, drawn up in ghostly array, surrounded the church towards which St. Maur was moving, and obstructed with amazing gestures the prayers of the saint; but a few words of criticism scattered them through the air. A ponderous stone was long shown in the church of St. Sabina, at Rome, which the Devil, in a moment of despairing passion, had flung at St. Dominic, vainly hoping to crush a head that was sheltered by the guardian angel—Lecky, in "Rationalism in Europe."

Hirelings.

Hireling warriors have done much mischief in the world; they have riveted the fetters of slavery on reluctant nations, and spilled blood like water; they have carried fire, desolation and rapine over peaceable lands. Hireling lawyers have done much mischief; they have clouded and perverted justice, and turned aside the course of its even-handed administration, sheltering all those who have violated all the dictates of equity, and giving oppression its free range in wreaking its vindictiveness on those who have protested against its iniquity.

But neither hireling lawyers nor warriors have done one tithe of the mischief that has been done by the hireling priests—whose wars are more deadly, whose perversions are more depraving—the iron of whose fetters enters the very soul, and who have trampled on some of the noblest feelings and the purest aspirations of our nature.

I say again, be every man his own priest—looking to his own heart for those dictates and impulses which nature ever gives to guide us. Let him walk and worship in the integrity of his spirit; let him proclaim his independence of sacerdotal influence, and look up with no cloudy forms—generated by the unwholesome mists of earth—between him and the blue heavens above, where, in the truth and gladness of his soul, he gazes on so much as is vouchsafed him to behold of the bright source of all light, life, and happiness.—[W. J. Fox.

Agnosticism.

The Open Court of Chicago for July 19th opens with a capital article on Agnosticism, from the ready pen of Moncure D. Conway. He says: "From the time of Paul, when argument fails, rebuffs the inquirers, as Jehovah did Job ('Who art thou?'), to the time of Robinson Crusoe, when Friday asks, 'Why not kill me? Agnosticism has been the virtual refuge of theology.' Agnosticism he likens to 'an orthodox palm hurled by the Darwinian earthquake out of its habitat,' and he suspects that 'it is a weariness of wing in facing the conventional tempest which has brought free thinkers to seek rest on the floating palm. He knew an atheist whose son was troubled at school for openly calling himself the same. 'My child,' said the father, you must not call yourself an atheist, but an Agnostic; then you will not be troubled.'"

Mr. Conway asks, "How many preachers who are sheltering their dogmas under Herbert Spencer's 'Unknowable' are aware that Herbert Spencer has declared that he has no reason to suppose this 'Unknowable' either intelligent, good or moral." Mr. Conway's own opinion is that "the poorest piece of work Spencer ever did was to raise this phantom of defunct theology. No man knows better that all foul creatures can lurk and breed in its cavern of mystery." Mr. Conway has always been bold in speech and thought, but it is evident he has advanced since he left the atmosphere of South Place Chapel.—[The London Freethinker.

Truth is an immortal and an eternal thing.

Sift yourself that you may know what you are.—Epictetus.

Men are disturbed not by things, but by the views which they take of things.—Epictetus.

To think kindly is well, to speak kindly is better, to act kindly is best.

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Spirit Phenomena.

Does Spiritualism differ from forms of religion?

It is open to criticism of its methods and misunderstandings of its teachings.

Why do we use the phrase "Spirit phenomena?"

Because we realize there is a power underlying this movement which is in reality its substance, but which is not confined to isms or appropriated by any class of people.

What do we see in the history of the human race?

That there has been a power which in its manifestations, has given rise to every form of religion extant and extinct, and that power is spirit.

What was the phenomena 1900 years ago?

Jesus, as one of the workers of wonders in the villages of Judea round about Jordan, and the power of the spirit as phenomena formed the foundation and corner stone of Christianity.

What do we not believe as reasoners of to-day?

That he was any more the Son of God than are others, but that he was endowed with this common power, which is the power of spirit to a greater extent than many of his fellow beings.

What did he profess?

The ability to penetrate the guise of matter that ever veils the spirit of man, and when he detected spiritual gifts lying unused he commissioned him, saying: "Go forth and preach this gospel of truth."

If we trace Christianity down the ages how shall we find it to-day?

Crystallized into form and ceremony.

Why do we find it so?

Because of the belief that the past held all the revelations of God, all manifestations of the spirit.

What was the phenomena called in the olden time?

Miraculous, and was recorded that mankind might read what the power of spirit has been and live in the letter alone.

What kept asking the question of immortality?

The spirit of man, as an immortal something, which ever reaches on beyond his present condition, which makes inquirers and desires to know.

How has the church prayed?

Thousands worshipping at the altars of different denominations have prayed that the signs that were given to the early Christians be given to them.

How has the prayer been answered?

Not in the church—but in the Fox-family manifestations that were given forty years ago.

What did the church then say?

That the family were obsessed by devils who were holding high carnival in this Methodist home.

What was then the argument?

You must have grieved the Spirit of God and it has departed from you, and this is the spirit of the evil one, pray earnestly that it be removed.

Did prayer remove it?

No; the manifestations kept on in their course until they spread like a fire over the prairies, swept by a mighty wind, and were heard of in many other homes.

What was the power of this movement?

In these forty years it has been felt in every land by every people, and its utterances are given in every tongue.

How shall we meet this opposition?

It is the cry of humanity to-day, ignorant of the true causes that underlie these facts, and we must meet it with reason, understanding and philosophy.

Can we look for perfect phenomena?

No; at the present time they are bound by the limitations of matter, or of the individual mediums through whom the manifestations occur.

What should every intelligent person understand?

That mind in the body as well as mind out of the body influences their character, and that even the condition of the mind acts either as a barrier or an impetus to the truth.

What have the religions of the past called for?

Faith not reason; for when reason asserted itself and one inquired why such and such things were demanded on faith, one was hushed and told they must not use reason; they must accept by faith.

What does Spiritualism call for?

For us to use our reason.

What are the phenomena of Spiritualism?

The physical and mental, and the making passion of the will of another and the controlling of an individual mind is as much a phenomenon of spirit as is the controlling physical forces in order to produce certain other results.

Why are spirit communications unsatisfactory and at times untruthful?

We have opened a doorway and invited spirits to enter—but that doorway admits both the light and dark—the true and the false, but we must try the spirits to see of what nature they are.

What is the spirit life continually receiving?

Spirits from this side of life, and they are entering that to have liberty and freedom for growth, progress and development.

In order to obtain truthful spirit-phenomena, what should we do?

We are in pursuit of truth, to communicate with spirits, with our arisen ones who have burst the bars of death, and if there is anything that we should hold sacred, that we should enter into deliberation, forethought, earnestness and sincerity, it is to prove the reality of the life that lies beyond.

What then should be done?

Spiritualism should be so organized as to control its phenomena by holding its mediums above the power of temptation, and spirit manifestations will not be based upon the solid foundation that it should be, until such time as you hold it so sacred, that you will raise a fund and prepare a place for the work under holy and pure conditions.

If that should be done what would be the result?

The earnest investigating public could come and they could be recommended to a medium for the particular phase they should desire to witness.

How would mediums regard it?

If they valued truth for truth's sake and prized their high and holy gift, they would willingly place themselves in a position to be cared for by organized body that would see them protected, cared for, and supported in a way that the needs of the body should not lead them into temptation of a pecuniary order.

How can we conclude this lesson with profit to ourselves.

That the Spiritualism of to day is what it is, after forty years of growth and in that time it has moved the world, it has gained in inherent from all ranks and one has said who is in the pulpit, that:

"The great, the mighty, the wise are not with us. The best though, the widest knowledge, and the deepest philosophy have discarded our church. They detest what they call inhumanities of our creed. * * * They shun us because of our ignorant misconceptions of heaven, and man, and God."

And Spiritualism is passing through an ordeal out of which it will come brightened, purified, uplifted and exalted, and there is wisdom and strength enough in Spiritualism and in the ranks thereof to carry our mediums, our mediumship and spirit phenomena forward until we shall all realize what a mighty power it is that is brooding over the nations seeking to bless and uplift humanity.

W. J. Colville says of the Lyceum movement: "The Lyceum was highly praised, though many measures, often in vogue, were criticised. The complaint was that too little definite spiritual instruction is given to and by the children. Songs and recitations are good in their place, but a spiritual Lyceum should be a school in which every learner is a teacher and every teacher a scholar."

Children should be encouraged to give forth such inspirations or ideas as they may receive or hold; were this plan fully carried out the school could be divided into several pleasant and harmonious groups in which latent spiritual talent would be brought out to the edification of old as well as young.

The youthful mind should be encouraged to unfold, as we water our flowers and place them in conditions favorable to their growth, without ever attempting to change their nature. The equal education of boys and girls was warmly advocated.

Christian Superstition.

There was scarcely a great saint who had not, on some occasion, encountered a visible manifestation of an evil spirit. Sometimes the devil appeared as a hideous and grotesque animal, sometimes as a black man, sometimes as a beautiful woman, sometimes as a priest haranguing in the pulpit, sometimes as an angel of light, and sometimes in a still holier form. Satan himself, at the command of Cyprian, had again and again assailed an unwearied and unarmed maiden, who had devoted herself to religion.

He had exhausted all the powers of sophistry in obscuring the virtue of virginity, and all the resources of angelic in favor of a young and noble pagan who aspired to the pagan's hand; but the simple sign of the cross exposed every sophism, quenched every emotion of terrestrial love, and drove back the fiend, baffled and dismayed, to the magician who had sent him.

Legions of devils, drawn up in ghostly array, surrounded the church towards which St. Maur was moving, and obstructed with amazing gestures the prayers of the saint; but a few words of criticism scattered them through the air. A ponderous stone was long shown in the church of St. Sabina, at Rome, which the Devil, in a moment of despairing passion, had flung at St. Dominic, vainly hoping to crush a head that was sheltered by the guardian angel—Lecky, in "Rationalism in Europe."

Hirelings.

Hireling warriors have done much mischief in the world; they have riveted the fetters of slavery on reluctant nations, and spilled blood like water; they have carried fire, desolation and rapine over peaceful lands. Hireling lawyers have done much mischief; they have clouded and perverted justice, and turned aside the course of its even-handed administration, sheltering all those who have violated all the dictates of equity, and giving oppression its free range in wreaking its vindictive on those who have protested against its iniquity.

But neither hireling warriors nor warriors have done one tithe of the mischief that has been done by the hireling priests—whose wars are more deadly, whose perversions are more depraving—the iron of whose fetters enters the very soul, and who have trampled on some of the noblest feelings and the purest aspirations of our nature.

I say again, be every man his own priest—looking to his own heart for those dictates and impulses which nature ever gives to guide us. Let him walk and worship in the integrity of his spirit; let him proclaim his independence of sacerdotal influence, and look up with no cloudy forms—generated by the unwholesome mists of earth—between him and the blue heavens above, where, in the truth and gladness of his soul, he gazes on so much as is vouchsafed him to behold of the bright source of all light, life, and happiness.—[W. J. Fox.]

Agnosticism.

The Open Court of Chicago for July 19th opens with a capital article on Agnosticism, from the ready pen of Moncure D. Conway. He says: "From the time of Paul, who, when argument fails, rebuffs the inquirers, as Jehovah did Job ('Who art thou?'), to the time of Robinson Crusoe, when Friday asks, 'Why not kill debbil?' Agnosticism has been the virtual refuge of theology." Agnosticism he likens to "an orthodox palm hurled by the Darwinian earthquake out of its habitat," and he suspects that "it is a weariness of wing in facing the conventional tempest which has brought free thinkers to seek rest on the floating palm. He knew an atheist whose son was troubled at school for openly calling himself the same. 'My child,' said the father, you must not call yourself an atheist, but an Agnostic; then you will not be troubled."

Mr. Conway asks, "How many preachers who are sheltering their dogmas under Herbert Spencer's 'Unknownable' are aware that Herbert Spencer has declared that he has no reason to suppose this 'Unknownable' either intelligent, good or moral." Mr. Conway's own opinion is that "the poorest piece of work Spencer ever did was to raise this phantom of defunct theology. No man knows better that all foul creatures can lurk and breed in its cavern of mystery." Mr. Conway has always been bold in speech and thought, but it is evident he has advanced since he left the atmosphere of South Place Chapel.—[The London Freeholder.]

Truth is an immortal and an eternal thing.

Sift yourself that you may know what you are.—Epictetus.

Men are disturbed not by things, but by the views which they take of things.—Epictetus.

To think kindly is well, to speak kindly is better, to act kindly is best.

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And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burden; for the Land of the Blest overflows with boundless mercies for all who enter therein.

This new volume consists of two parts; the first containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the veil.

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SPRIT MESSAGES.

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

1.

I am Henry Clay Fulcher; I want to reach my nephew H. C. Fulcher. Dear nephew, stay where you are for a little yet. I am very happy, and desire greatly that you write to my dear ones and tell them to look among my old possessions for what is yours.

2.

I am Samuel J. Chester, and wish to communicate with Ella Day, of Bonne Terre, Mo. Little girl, I will assist brother Willie to write through your hand. There are several very anxious, but I can aid in the work. I am not known to you, but am attracted to your circle through David Perryman. Ida sends much love. Tell Thomas your father, to be steadfast for Willie's sake, it makes Willie unhappy to see him water so.

3.

I am Thomas Barnes; I want to communicate with my wife and children, residing in Covington, just over the bridge. Darling wife, the rent will be all right for the next year, don't worry. Send the children to school this winter and keep the girls to work for you.

4.

I am Polly Haskell, and I come to you my darling one, with Jessie and the minister. I am glad you've had so much of a good time. Write to me my darling too! THE BETTER WAY. You know I loved you in earth life, and will still continue to do so; very earnestly do I beseech you to keep on, keep on, you'll never regret it.

5.

I am Catherine Stillings, and want Mary Binkley to take my love to my family. Mary D. is also here, so is Dickey, and so are Georgie's brother and sister. Tell my darlings not to grieve for me, and tell them I am happier than I ever could have been on earth.

6.

I am Mary and was burned to death, so I cannot go to my mama, she will not believe. I come to dear aunt Lizzie; Grandma brings me, aunt Lizzie's mama. Aunt Lizzie, tell Willie I love him and am often with him. You remember about it, the fire caught my dress when I was playing with it. My mama was away you know, and your mama tried to put out. The flames got down my throat you remember. I do, I can never forget, it was awful. Please dear aunt Lizzie, write and say you know little Mary.

7.

To my children THE BETTER WAY.

Remember, I may be sought after by all who desire information. Either from their friends or upon any subject. "Tests" emphatically not included.

My friends, and children, I do my best to gratify you all; a portion of my time is at your disposal. Write not once, but a half a dozen times if you so desire it, and above all be not impatient. As "humanity's friend" it is both my will and pleasure to bring happiness to this world. Friend Bailey, write to me, and be not downcast I entreat you.

Those who know not my address can have access to me through the Way Publishing Company.

Humanity's Friend,
HENRY TUDOR VIII.

Written for The Better Way.

"Shadows."

I am not very partial to the phase of materialization. I question very much whether it would have attracted or converted me to Spiritualism. I am partial to facts and am a lover of truth. Am not so egotistic as to suppose that facts, or truth, should conform to my notions of truth, or to suppose in advance what truth is, or ought to be, its use or its object. The only question with me is, is it truth? and if so, we have got to receive it, whether palatable or not. It is only a question of time, here or hereafter. I am very grateful to circumstances, or to fate or luck, for the evidences I have had of the fact of materialization and I have not much patience with those who without any experience call it fraud, because materialized forms do not come up to their expectations, and because the conditions are not so satisfactory as they think they ought to be; and on that point they are like-minded that they are not generally satisfactory. When the full form manifestations first appeared, I was not satisfied; at times and often I was disgusted at the claim of being this person or that, when they seemed more like humbugs than special personalities that I ought to know. I had had perfect evidence of the materialization of hands, and if a hand materialized, why not a full form? There was no logical objection. When the form did appear, boots, clothes, and all, armed cap-a-pie, but stupid with all and did not seem to be duplicates of the persons, as I remembered them, and besides that, violated all my conceptions of spirits, being as ponderous and substantial as mortals, I thought as I interviewed them, if I was seeing my own future condition or supermundane appearance, that I did not want any hereafter.

Since the forms first came, I have seen great improvement, not by any means perfect in appearance or conditions even now. I certainly would not sit an hour to witness those of a decade or more ago, neither do I think now the average sense worth the price or time spent at it. I am surprised at the satisfaction some people take in them, when often the same form circulates at the same seance as one person's aunt, another person's friend, and another's wife; palpable imposition somewhere. I do not blame people who have not had my experience, and under test conditions, for thinking them deceptions. In an objective sense they often are, but not always as a fact. I am sure they are often spirit than mortal deceptions. I have no doubt there are mortal deceptions also, and often, both personations and confederates. But when people, even Spiritualists, say materialization is a fraud, and always so, and that people who think and even know otherwise, are deceived, over-credulous, honest often, but cheated nevertheless, then I have no patience, for if I know anything sincerely and certain, if the evidence of one's senses is good for anything; if I have fair perspicuity or astuteness, I am sure materialization is a fact. I am sure of it as of any other fact, as that there are stars in the sky or that the sun shines. They may not be always, or often, the spirits they claim to be. That is matter of individual judgment and not the main point either;—but is the form a spirit manifesting? If so, then the phase of materialization is a fact, and a thousand frauds will not shake it as a fact, and there is where I stand and when the raiders say, through the pen of that probable fiction (Colcher) that, "we propose to stamp out materialization", it strikes some people of experience as absurd. "The better way" is to prove all things and hold fast to that which is good.

I hate a fraud and will expose a fraud when I find one, and have done so; but the raiders would destroy both wheat and chaff, believing there is no wheat, while I know there is, and I have learned also that the door of spiritual truth can never be forced open by the hand of violence, and also that there is a relation existing between external phenomena and internal individual unfoldment.—Before getting to be too lengthy I will add an experience that I had with one of these alleged mediums, one of the so-called frauds, who, like several others of the persecuted ones in this city, is every way superior in character, reputation and reliability to some of the raiding party. I have said this before and mean it, and could mention names if desired. Here now is the experience made under the strictest test conditions. I never speak of a medium that I have not proved honest. This experience will speak for itself. If I state the truth, it settles the matter. I have good evidence that I am generally believed by reputable Spiritualists, and for those I write the following experience.

Many know that I lost a little daughter, Mattie, some 25 or 30 years ago. She often comes to me. That, however, is no test, as I have referred to her often over my signature. She was only 6 when she passed on. She is over 30 now. Of course I could not recognize the child in the woman. She has materialized and appeared through six mediums, and at each of the six seances she has not appeared to be the same person. Some would say that fact alone would prove it to be a fraud. Perhaps it may. It certainly is very strange that through the six mediums she has appeared like six different Matties. But note this coming through this alleged medium, as she had many times before, a very interesting young lady. She once said to me and my wife, as we stood interviewing her, "how would you like to have me come to you as I used to look and as you remember me?" I said, "we would like to have you do so," and saying "wait," she retired out of sight and very quickly came out, not the young lady of about 125 pounds, but a child of 40 or 50 lbs. She looked very much as I remembered my little girl, with light hair, long braids, one on each side of her head, that were natural as I well remember. She said in her child's voice, "Papa and mama." We each took her in our arms and kissed her. Let me say there was no possibility of introducing a confederate child; and whether it was my Hattie or not, it was certainly a spirit materialization. When she appeared in her adult form, she asked me which way I liked to have her come best, and I said, "as now."

This Hattie would sometimes come in full dress, low neck and short sleeves, bare arms, and sometimes in a home dress, white, neat and plain, but the same form and face. Once when I was at the seance without my wife, she appeared in her home dress, with long sleeves, and, sending her love to her mother and a kiss; I said, "Hattie, you don't come this time in full dress which your mother likes." She took, or had, my hand and said, "wait," and retired behind the curtain, I still holding her hand. In a few moments she appeared quite metamorphosed—in full and elegant dress, white and ornamented and trimmed with flowers, bare arms, exposed neck, wholly different, except the same happy face, from her first appearance which was plain and neat and home like. Now, bear in mind that I had never for a moment let go of her hand. No mortal could have made that change under the circumstances and if that was not a spirit manifestation and a materialization, then what was it? It will not answer by saying I was deceived, for I know I am stating a fact, just as it exactly occurred. I have had such testimony also through some of the other Boston mediums who have been disturbed and called frauds and exposed (?) so I know they are genuine materializing mediums. It is possible they may have been hasty and strained their gifts at times into fraud, but I do not believe it on evidence, or the printed statement of the raiding party, because I do not consider them reliable people.

Fraternally, JOHN WETHERBEE, Boston, Sept. 2, 1898.

What is Said of Psychical Phenomena.

J. H. Fichte, the German Philosopher and Author, notwithstanding my age (83) and infirmities, I feel it my duty to bear testimony to the great fact of Spiritualism.

Professor Morgan, President of the Mathematical Society of London,—"I am perfectly convinced that I have both seen and heard, in a manner which should make it impossible, things called spirits which cannot be taken as material beings to be capable of explanation by impulse, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers,—"I have for many years known that these phenomena are real, as distinguished from impostures, and it is not of yesterday I concluded that they are real. I can explain much that has been doubtful in the past, and when fully accepted, revolutionize the whole frame of human opinion on many important matters."

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania,—"Far from abating my confidence in the inference respecting the genesis of the spirits of deceased persons, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1888), "had more striking evidence of the agency than those given in the work in question."

Professor Challis, the Late Plummer Professor of Astronomy at Cambridge,—"I have been unable to resist the large amount of testimony to such facts, which I have received from many of my friends, and from a vast number of witnesses."

In short, the testimony has been so abundant and convincing, that I have been obliged to admit that it is as such as are reported, or the possibility of certifying facts by human testimony must be given up."

Professor Tornefort and Eiland, the Swedish Physicians,—"Only those deny the reality of spirit phenomena who have never examined them. We do not know where we may be led by the discovery of the cause of them, as it seems to occur, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history."

(Aftonblad (Stockholm), October 30, 1879.)

Professor Gregory, F. R. S. E.,—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. I believe that if I could myself see the higher phenomena alluded to, I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham,—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which our circumstances produce, are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most clouded skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—(Preface by Lord Brougham to "The Book of Nature," By O. G. Groom Napier, F. R. S. E.)

The London Dialectical Committee reported:—"That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contact of any kind, or adequate exertion of muscular force on the present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell P. Farley, F. R. S. E.,—"Twenty-five years ago I was a hard-headed unbeliever. I was a Spiritualist, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try experiments in such a way as to preclude as much as circumstances would permit, the possibility of trickery and self-deception."

He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligence controlling the powers. That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer, and Member of the Academie Française,—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained, to be 'impossible,' is 'one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which is not explained by the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Affred Russel Wallace, F. R. S. E.,—"My position, therefore, is that the phenomena of Spiritualism, in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates, and when they can discover and set forth in detail, either how the phenomena are produced, or how the many sane and able men referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of the theory by producing the belief in a body of equally sane and able men;—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently true and indisputable as to satisfy any sane and persevering inquirer.—[Miracles and Modern Spiritualism.]

Dr. Lockhart Robertson,—"The writer" (i. e. Dr. L. Robertson) "can now more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no place or time for any ledger or book, and he placed the physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements had elsewhere been doubted and denied, than with either the desire or object of convincing others. Yet he cannot doubt the ultimate recognition of facts of the kind which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This is the new to the materialist, and he is the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

Nassau William Senior,—"No one can doubt that phenomena like these (Phrenology, Homeopathy and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call it by the name of Mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematizers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the workers who possess equal powers who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will be the subjects of a science." These views will prepare us for the following statement, made in the Spiritual Magazine, 1864, p. 386: "We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Home's recent work by Messrs. Longman, and he authorized the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

Barnes for the Editor,—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) That the writing which is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of paper. (3) That the writing is not done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done exactly in the questions. The answers are exactly pertinent to the questions. (7) This being can read, write and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, well as in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance, and Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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Written for The Better Way.

Dawning Light.

(Tune—Greenland's Ice Mountains)

The morning light is breaking
When all things will be clear,
The sons of earth are waking
From thralldom, doubt and fear;
The human mind enshrouded,
Truth hidden from the sight,
In mystery beclouded,
With gladness hails the light.

A still, small voice has spoken
To unveil the darkened mind,
For ever more progression
And truth it seeks to find;
That voice from spheres supernal,
Seeks all the world to bless,
And awakens love paternal
In every human breast.

Bright angels over o'er them,
And songs of freedom sing,
Of brighter scenes before them—
Oh, welcome news they bring;
Earth's millions are awaking,
Lo! king to their home above,
In perfect peace and gladness,
In knowledge, truth and love.

MARY E. CODEN.

Written for The Better Way.

Salvation.

R. N.

It is supposed that when man was first placed upon the earth he was taught to wash as a sanitary measure, and that by an easy transition this washing became symbolical of spiritual cleansing, and as superstition increased people depended on it as in itself a saving ordinance, hence the Hindoo believes his ablution in the river Ganges washes away his sins. Cunning men taking advantage of this superstition carried water and sold it for a price to those who lived at a distance.

Thus began priestcraft. Symbols properly understood are useful and not objectionable, but the ignorant are always liable to put them for the thing symbolized. Washing with water or baptizing has been customary all down through the ages, and many enlightened people think it is essentially necessary to salvation, and that an unbaptized child cannot be saved. So strongly does this belief prevail in the Catholic Church, that in extreme cases where the priest cannot be found the midwife is authorized to baptize the dying infant to save its soul. I am personally acquainted with a bishop, who told his congregation that if he should by mistake use the wrong element in baptism the child so christened would not be saved. To such a depth of superstition has the church sunk in the matter of salvation.

If the Scriptures are a sure guide it might be different. But you take the teaching of Jesus, as far as they can be obtained from the biography we have in the New Testament, then take the teachings of the Jewish disciples and converts, commonly known as Judaism, then, again, the teachings of Paul, who claimed to be the apostle of the Gentiles, and they all differ, and their differences were loud and long. Paul was the champion of justification by faith, while the others would have works with their faith. James, who was of the latter party, says: "Show me thy faith without thy works and I will show thee my faith by my works."

When Martin Luther inaugurated the reformation of the sixteenth century he conceded to the laity the right of private judgment which opened up a grand avenue to progress, but when he revived the Pauline doctrine of justification by faith alone he relaid the foundation for great errors in human life.

I have lived long enough amongst orthodox Christians to know that they depend too much upon their faith in their Savior and too little on their obedience to his teachings, and it has pained me to see the poor deluded murderer on the gallows, with the crucifix in his hand, believing that he was going straight to Jesus, while he had sent his victim to the other world without a moment's warning to run his chances so to speak.

I never could believe that in such cases a man's faith had the power to transfer his guilt to another; nor do I believe that Jesus ever meant anything of the kind. To believe in him is to obey his precepts, and if Christianity was understood and practiced in this way it would command a respect from the world that it never has done. When Martin Luther preached against indulgences he went to the opposite extreme—faith alone. Yet I believe his motives were pure and good, and his doctrine had the tendency to cripple to a great extent the power of popery. Trollope says: "If it were admitted that man was justified by faith alone, that his election is a matter to be certified to his own heart by the immediate operation of the divine Spirit, it would follow that the whole question of his religious condition and future hopes might be, or rather must be settled between him and God alone. And then what would become of ecclesiastical authority and priestly interference?"

It is absolutely necessary to any system of spiritual tyranny that no doctrine should be admitted by virtue of which a layman may tell a priest that despite the opinion he, the priest, may form upon the subject he, the layman, has assurance of acceptance before God by means of evidence of a nature inscrutable to the priest. Once admit this and the whole foundation of ecclesiastical domination is sapped. Preachers or teachers might still have place under such a system, but not priests or priestly power.

Thus it will be seen what freedom meant in the language of Jesus when he said: "Ye shall know the truth and the truth shall make you free." The late Robert Dale Owen said: "Every system of religion or philosophy is a means of reform, just in proportion to the amount of truth it carries with it." On the same premises we may conclude that the more truth we get the greater will be our freedom and the larger our lives.

Our knowledge at best is but fragmentary, we can only appropriate truth, Paul knew but in part. Luther knew but in part. Let us have charity which is better than knowledge. "The heaven-taught heart reaches a purer height than the creed-taught intellect can attain." My advice to every one is, "work out your own salvation."

CHICAGO, ILL., Sept. 3, 1888.

From the Author of Over the River.

The Banner of Light publishes the following purporting to come from Nancy A. W. Priest:

"In the company before me I see some who I feel will recognize what I may say. 'How strange it is to me now, as I look back, to see how little I understood of the power of the spirit. I felt invisible presences around me as I was engaged in mental work, but I did not realize that communion such as this was possible. I thought only of the angels, as I had been taught in earlier days that angels hovered around us. I now find that angels are good pure spirits, and if they hover around us they must be very near.'

"I am glad the little change was made in the verse.
"I find the home above more beautiful than I can express in words. In Springfield they will understand who has spoken. I have been here before, many times. Go on, mortals, learning all you can, for every word spoken may be of benefit to some one, although it reaches not all. My own dearly loved ones do not understand as much of spirit-return as it was their privilege to learn. I am satisfied, and still find that progression is the word. Nancy A. W. Priest."

She passed to the celestial life at Winchester, Mass., in September 1870. Who has not read her inspired words:

"Somewhere I know, on the unseen shore,
They watch and beckon and wait for me."

Yet like many others she did not know of continued identity, which millions now know. In fact, the highest evidence any one attains to, outside of Spiritualism, is a hope.—How can any one know there is such a place as San Francisco, unless some one returns who has been there or sends a communication after being there?

The connection referred to in the above communication came in a dispatch from her spirit some years since. Here it is:

"I seem to be attracted here to-day, and am enabled to look back on the scenes of my earthly life and its experiences, some of which were pleasant and others very sad and extremely depressing. I knew what it was to labor, to bear suffering and want. I realized what it was to part with loved ones—to lay them away. I did not then know that they could return and speak to me—did not know they could make their presence known to mortals, in answer to the beating, vibrating hopes of the heart, which longed to know of the continued existence of the so-called dead—as I could not penetrate the veil which hid them from mortal sight. To-day I return with the knowledge that all those clouds have been swept away, and the shadows have forever disappeared. I know that loved ones are reunited, and that mortals and immortals can hold communion together.

"There is one in the audience to whom I could waft, a fraternal, sisterly greeting. I can understand and appreciate more fully now, than I could when here the musical anthems which ring through his being, for I know they are from the spirit world, and I desire to thank him for the desire to eliminate certain erroneous words and passages from a composition of my own, which at the time I felt to be nearly perfect, but which I now know was not. With his conception it is more true, more sweet and beautiful than it was with those expressive words of doubt, gloom and sorrow. The uncertainty of my religious faith debarred me from peering beyond the veil of death to behold the glorified presence of my loved ones. But to-day I am here in company with them, bringing from the spirit world a power and influence which will be for the benefit of others. I wish to say to my friend that I shall be permitted, I am told, to bring an influence individually to his life, which will be expressed through the external, and will be caught up and appreciated by listening ears, arousing hope and encouragement in the hearts of mortals. So I rejoice that continuous life is mine, and that no power can destroy my individuality.

"If any friend who knew and understood me should learn that I have returned from the land of song to bear to him or her my greeting, say to them that Nancy Priest is still at work, anxious to make herself known and understood by her mortal friends. Tell them that, with a heart beating with love and sympathy, she returns to yearning hearts who are here, in order to inspire them to live noble and perfect lives.

"I will give the name by which I was most generally known: Nancy A. W. Priest."

Over the river they beckon to me,
Love ones who've crossed to the further side;
The gleam of their snowy robes I see,
But their voices are lost in the dawning tide,
There's one with ringlets of sunny gold,
And eyes, the reflection of heaven's own blue;
He crossed in the twilight, grey and cold,
And the pale mist hid him from the view,
We saw not the angels who met him there,
The gates of the city we could not see,
Over the river—over the river—
My brother stands waiting to welcome me.

Over the river the boatman pale
Carried another, the household pet;
Her brown curls waved in the gentle gale—
Darling! I nudge!—I see her yet.
She crossed on her bosom her dimpled hands,
And fearfully entered the phantom ark,
We felt her glide from the silver straits,
And all our sunshine grew strangely dark.
We know she is safe on the other side,
Where all the ransomed and angels be,
Over the river! Life's beautiful river!
My childhood's idol is waiting for me.

Over the river the angels wait—
They who are perfect and free from sin—
Faithful stand by the golden gate,
Waiting to usher earth's pilgrim in.
Oh! they are faithful and fond and true,
Nobly they labor for justice and right.
See how their white hands beam to you,
Over the mystical stream of light,
Oh! they return from their bowers of bliss,
Bearing this token so rich and grand—
Over the river! Life's beautiful river!
Your loved ones all wait in the spirit land.

And I sit and think when the sunset's gold
Is flushing river and hill and shore,
I shall one day stand by the water cold
And list for the sound of the boatman's oar;
I shall watch for a gleam of the flapping sail,
I shall feel the cool breeze as it glides the strait,
I shall pass from sight with the boatman pale
To the better shore of the spirit land;
I shall know the loved who have gone before,
And all joyously wait till the morning be,
When over the river—the peaceful river—
The angel of death shall call me.

G. F. LEWIS.

CORY, ERIC CO., PENN., Sept. 8, 1888.

Dr. J. C. Batdorf as a Clairvoyant.

Editor Offering:—I wish to bear witness to the wonderful clairvoyant and healing power of Dr. J. C. Batdorf of Grand Rapids, Michigan. I was afflicted for several years with diseases of the stomach and liver, and for the last three years with diseases peculiar to my sex, for which I could get no relief from the many remedies I had previously tried. Seeing the doctor's card in your paper I sent a lock of my hair, requesting a diagnosis of my case; he described my condition so correctly that I decided to take treatment; after taking one box of his magnetic remedies I am entirely cured. Justice to Dr. Batdorf and a desire to help others to secure the same blessing which I have received in health induces me to make this statement.

MARGARET ARNOLD.

LINDSBURG, KAN., April.

Two Remarkable Cures.

J. C. BATDORF, M. D., Grand Rapids, Mich.—In the early part of the year 1884 I was attacked with a Kidney disease, which soon became so severe that I was forced to give up working at my trade, and was confined much of my time to the bed; I consulted all the doctors in town, taking medicine from four but without any benefit; in fact I grew steadily worse for five months, and it was thought by several that my disease had developed into a hopeless case of Bright's Disease. In this unhappy and suffering condition my attention was called by a friend to your method of diagnosing disease by lock of hair. I sent immediately for a diagnosis, was pleased with its accuracy and sent for your magnetic remedies. After using the medicine about two weeks, complying with all your directions, the relief was so great that I began light work in my shop, and at the end of a month felt about as well as I ever did. I took two months treatment to insure a permanent cure. I have been a well man now for fourteen months, with the ability to do all the heavy work in my shop that is necessary. Your remedies have indeed been a blessing to me, and I believe others so afflicted would be equally benefited by using your remedies.

Yours in truth, M. GIBNEY.

ANDERSON, GRIMES CO., TEX., Sep. 16, 1885.

Written for The Better Way.

Songs for the Circle Room.

BEYOND THE GATES OF PARADISE.

Respectfully inscribed to "Echo."

BY "PRIESTESS."

(Tune—Killarney.)

See the gates of Paradise
Opened by an angel hand,
And before our mortal eyes
Lies the beautiful summerland!
In the meadows, fresh and fair,
See the loved ones gone before—
Waiting, watching, over there
Till life's pilgrimage is o'er.

CHORUS.

Swing the golden gates ajar,
Show unto our mortal eyes
Beauteous lands that lie afar—
Beyond the gates of paradise!

Nevermore shall dark despair
Fill our hearts with grief and fear,
While in safety over there
Are the ones we hold so dear!
Nevermore on earth to roam—
Free from every grief and pain,
Sheltered in a heavenly home
Where we all shall meet again!

CHORUS.

Sing a glad and grateful song
To the reigning power above,
That so tender, sweet and strong,
Wraps us in a mighty love!
Like a tired child at rest
We shall close our weary eyes,
And, though asleep on earth's breast,
We shall wake in Paradise.

CHORUS.

Vitapathic Convention.

The Vitapathic physicians of this and adjoining States held (on Saturday and Sunday last) their Ninth Annual Convention and celebration of the sixtieth birthday of Prof. J. B. Campbell, the founder of the Vitapathic system, and President of the American Health College. There were speeches and music, and songs and happy greetings, and congratulatory and rejoicing, and renewal of spiritual strength, and greater preparations for future work in the practice of Vitapathy in healing the sick and in saving life, and all had a very enjoyable and profitable time. On Sunday afternoon the religious exercises of the Vitapathic Society were attended to in the administration of the higher Vitapathic Sacrament and the Holy Baptism of Spirits. All were filled with love and rejoicing.

Extract of a letter from Dr. T. E.

Williams to Prof. J. B. Campbell:—

AUGUSTA, WIS., September 7, 1888.

Prof. J. B. Campbell, M. D., V. D., Fairmount,

Cincinnati, Ohio.

Dear Brother J. B. Vitapathy:

I much desire to be with you on the 9th to meet the other Vitapathic physicians in their annual convention, and to celebrate your sixtieth birthday, but pressure of practice and having many sick patients, that I cannot leave, prevent my coming. I hope those present will enjoy the reunion and rejoice in the spread of Vitapathy. The world needs more Vitapathic physicians. The people reach out their hands and cry aloud for Vitapathic treatment. The superiority of the Vitapathic system demonstrates itself on all occasions and the people are amazed at its success. May its glory spread from pole to pole until all humanity shall have received its benefits.

Wishing President Campbell long life to proclaim the great truths of Vitapathy, and my happy greeting to the brothers and sisters at the convention, I remain yours in Vita,
T. E. WILLIAMS, M. D.

A morality based on religion is always liable to lapse into Antiochian quietism; for it is felt that the Supreme Being cannot be injured by our frailty.—Edith Simcox.

These hurrying days, these busy, anxious, shrewd, cunning, ambitious times of ours are wasted, when they take our hearts away from gentle patience and charity, giving name for love, gold for kisses, dissembling for friendship.—The Hidden Way.

Written for The Better Way.

The Utility of Spiritualism.

From the mystic realms of the once unknown the angelic forms of those we love come back to us. They tell us of the beauties of that land—of flowers that bloom; of birds that sing; of temples grander than are known on earth; of music that far exceeds the highest conception of mortal man; of loftier aspirations than finite beings know; of heights to be attained in knowledge, of God's eternal goodness; of the reuniting with loved ones; of opportunities for the most debased and unfortunate sons and daughters of earth to outgrow their misfortune. They tell us of the great fact that no Jesus can bear another's sin; that to live a pure life on earth is the only sure passport to the glorious realms of God's angelic hosts; that to mingle with the good and intelligent one must be fitted for their society by something better, grander, holier than a deathbed repentance, or faith in Jesus; that God's eternal love is over every child of this earth and inhabitant of the immortal country. Hosts of departed ones hold communings with their survivors, imparting accounts of personal experience in the life beyond, and teach mortals how best train themselves as aspirants for peace and joy in the inevitable hereafter.

Spiritualism dispels the dread of looking into the future, by its presentation of loving and dear friends once called "dead;" its teaching of a beautiful life beyond, to those who seek to make it such here, and its glorious progression for all through eternity. Those who do not understand its claims and merits, have not the least idea of its beauty and usefulness and power to accomplish a good work. It comes to mortals with its beautiful fruitage of thanksgiving, love and satisfaction. If it is a truth it can be demonstrated, and will live; if it is not a truth it will fall. Generally, the more one investigates the more convinced he becomes that Spiritualism is not only true, but the grandest truth known to man.

If death leaves memory, love, reason and hope unimpaired, it cannot be a very serious thing to die. What would we think of an artist who destroyed his finest work of art and carefully preserved the unfinished, hasty sketches? Would God destroy his masterpiece and leave his minor creations like the sand and material things to continue forever? What humanity craves is absolute proof of the existence of exalted beings. And the creation of the desire implies of necessity a provision for its satisfaction. The fact that mankind naturally anticipate life beyond the grave is one of the best evidences of such life.

Modern Spiritualists have shed the clearest light on the world beyond. They have kept the gates ajar and with out this light Materialism would crush out all light and beauty and fill the world with despair. Spiritualism is able to present as strong and undoubted proof of its truth as science or nature itself.

What mankind has so steadily desired to know it now possesses the full proof of. Spiritualism has brought to it a revelation that contains no doubt and leaves no room for dispute. It is made clear that there is a continuous life after the spirit of man leaves this physical body. Through nature and her laws Spiritualism gives positive knowledge rather than mere hints. Faith is no wise impaired thereby, but strengthened all the more. It now has a firm basis to rest upon; it builds higher and broader than it did before.

Spiritualism has gone out beyond the pale of Spiritualists into the hearts of the churches. It has led many thousands of Materialists to a belief in immortality, and has so lighted the way there is no gloom. It has destroyed superstition; given to woman a broader freedom; brought many new inventions; revealed many a hidden law; warned individuals of danger; healed the sick and led every reformatory movement you can name. It tears down dogma and error, but never truth; it enters the religious, social and political arena. Science, thoroughly amazed, stands and looks on. Superstition crouches in covert places and wonders what it is going to do next. It awakens curiosity, arouses opposition and forces people to think. It has no respect for bigots, creeds, doctrines or opinions; it respects only truth—it does not cover up, but reveals evil.

If Spiritualism would and did help men and women in their material interests, there is scarcely a man or woman who would not confess that he or she was a Spiritualist; but instead of scattering to the self-his wants of individuals, it strives to make the world forget its selfishness. If spiritual healing could change its name sufficiently to be silenced as spiritual healing, and be quietly classed as a new discovery by men of science, it would be appropriated instantly by those who are wedded to the orthodox creed *matéria medica*. If Spiritualism chose to be under the authority of dogma, creed or formula, mankind would worship the form while the living spirit might have fled. That Spiritualism is unpopular is to its credit; it is something to be proud of, not to be ashamed of. It should be counted an honor, not a disgrace to be a Spiritualist. If you believe in it and

pretend you do not, there is not an honorable person that will respect you when he finds it out, but if you frankly state your convictions there are people who will admire your honesty and consistency.

The most popular forms of religion are those which most readily allure the hypocrite. Spiritualism is a religion, but it is not and can never become an ecclesiasticism. Spontaneity is its leading characteristic. No creeds can confine it; no institutional walls can contain it. Like the air and sunshine, it may be in all your houses, but it is outside of them—you cannot have it all, though you may enjoy as much as you can assimilate and utilize.

Spiritualism is here without permission of the church or of the state; to make its presence manifest and felt whenever and wherever it is needed. It will enter whatever place is open for its reception; wherever a human heart needs the ministrations, and prepared to receive it, there it will come. It wishes and aims only to elevate the individual life with which it deals; it is humanity it has come to preserve, not governments, armies, creeds or institutions. It works upon them most effectually as it works through humanity.

Wherever a deed is done that serves mankind, Spiritualism is there; wherever mankind are oppressed or downtrodden it is there uplifting and strengthening. It comes not to do aught to those who deny it; but wherever a heart is sad and weary and worn, wherever a life is sad and scorned of men, wherever finding in no creed comfort, in no formula the lesson of immortality, it declares the well-spring in the desert, the voice in the lonely place, and binds up the burdened spirit and heals the broken heart.

It says to all, "deny if you will, but the rose will blossom on the fair rose tree; the lilies of life will grow beside the blowing stream; the angels of God will speak with voices of comfort and rich melody to the hearts and lives of men, and mankind is aware of it, the ancient pieces of fiction and wrong will be outgrown by the blooming flowers of immortal life." No place will it refuse to enter where a welcome awaits it, whether hall, library, temple, place of worship or human habitation, where there is a heart that requires its presence and that can perceive its voice.

A. H. NICHOLAS.

The First Society of Spiritualists of New York.

To the Editor of The Better Way.

Resumed their meetings to-day. The inclemency of the weather prevented as large an attendance as usual, but the audience was fairly large and made up of the substantial Spiritualists of New York, who seemed to rejoice that the reason of outing was over, and that they had returned again when they could assemble to listen to the spiritually sublime teachings of their pastor, Mrs. Nellie J. T. Brigham, and to resume the social pastimes so much enjoyed by the members of the first society, at their home in Adelphi Hall, every Sunday.

The services were opened by Misses Jenny Pierce and Maud Pleasants who sang a duet, in a way that soon brought silence, and a reminder that these bright artists have lost none of their beauty of song during their summer vacation. Mrs. Brigham pronounced an invocation, Mr. Henry G. Newton, President of the society, made some very appropriate and telling remarks, spoken with force and determination, showing that he had lost none of his old time vim, at his summer outing.

He spoke substantially as follows:

"Friends:—I feel like saying 'good morning' to you. It seems a long time since I have had the pleasure of looking into your eyes. The summer has gone with all its burden of events into the eternity of the past. I hope those of you who have been away from the city, and those who have rested here two months and more at your homes in the city, are ready to commence in earnest with us in the work of the fall and winter campaign. Let work be the watchword. The fields are indeed ripe unto the harvest, but the laborers few. There is something that every one can do. Go to work and find out what you can do for the cause of Spiritualism and your fellow man, and then do it with all your might.

"Let every one feel that there is something for him or her to do. Don't delude yourself with the idea that because we have abolished hell and the Devil, that our road to heaven is to be easy; that we have nothing to do but fold our hands, and twirl our thumbs. Those of us who have received this light have grave responsibilities resting upon us. The talent intrusted to us must not be folded in a napkin and laid away, but must be used to the best possible advantage, so that in the final settlement and balancing of accounts, we shall have more credit than debt on our balance sheet, and some substantial capital to commence life with in the spirit world."

The principle subject upon which Mrs. Brigham spoke, was, "Coming Back." She said: "All human souls were like the honey bees going forth from day to day, and returning. * * * The lessons taught in the lecture were learned and beautiful, and, as a whole, one of the best it was ever our good fortune to listen to. Like all Mrs. Brigham's lectures, the last evening's seems the best. In other words we never tire of listening to her angelic teachings. She improvised two poems, and in the evening spoke upon the subject of 'History.' After the lecture, she gave several psychometric readings, all of them pronounced correct by the parties receiving the same. The accuracy of readings was a pleasant surprise, even to some of Mrs. Brigham's most ardent supporters, for it was the first time they had ever seen an exhibit on a public platform of this phase of her mediumship."

Her descriptions were so perfect and satisfactory, I would be doing the cause of Spiritualism great injustice were I not to add this evidence in testimony to the well known reputation of this gifted medium.

PATTERSON.

NEW YORK, September 9, 1888.

Another Remarkable Cure.

DR. A. B. DOBSON, Maquoketa, Iowa:—You without doubt think me either dead, or else without gratitude or true appreciation of what you have done for me. You will no doubt remember me as the man given up to die, with a combination of diseases from head to foot, that wrote you from Miltonville, Kansas, while you were in Florida last winter. Well, I had been suffering with kidney, bladder, lung, head and skin diseases for nearly six months, and was nearly a walking skeleton when I applied to you for help. As the M. D.'s, with their accursed drugs, had failed to do anything, except to make me worse, I had given up all hope of any recovery. When I received your diagnosis (which was very correct) and the box of remedies, I obeyed implicitly your instructions, and began to feel improved within forty-eight hours, and by the time my month's treatment was through, all my diseases had vanished. Still, I should have taken it longer, for I was quite weak. Do you think I had better send for another month's treatment? I expect to be at Clinton camp meeting next summer, and see you there. I hope you will be enabled to keep your health good for many years, for such a healer as you are is truly a blessing to humanity. I am most truly thine,
D. C. SEYMOUR.

LIBERAL, MO.

Written for The Better Way.

Where is the Lord God?

BY WARREN CHASE.

I have recently seen notices of the holy temples, dedicated to and consecrated for the "living God," being robbed and the burglars carrying off the sacred articles kept there for the holy ceremonies of the church. As the burglars are seldom caught they can go on reveling in the money received for the sale of the holy articles till the last year or month of life, and then repent, confess and have their hearts changed, and go direct to heaven and with Jesus dwell in happiness forever, while such poor sinners as I am, whose belief is involuntary, as I could not believe in the atonement or the forgiveness of sin, would have to suffer eternally the vengeance of God for what I could not, by any possibility, honestly do. But where is the Lord, that does not protect his church property. In the olden times, when this same God, whom our priests praise every day, and for whom these temples are built, lived with his chosen people, and was kept in the holy of holiest or the ark of the covenant, according to the record, thousands of ignorant people dropped dead for just peeping in to see the Lord God; one of his chosen people dropped dead for putting out his hand to save the holy ark from tipping over when they were moving it, on a cart, with the God in it.

Then, he seems to have lived with his chosen people and governed them till the Babylonians captured them and carried them, God, ark and all, into slavery, after which, although delivered, they were never as prosperous as before, and seemed to have very bad luck in getting, by God's help, good, honest and virtuous rulers; and, later on their God seems to have abandoned them to their fate, and I have not been able, by a careful search of history, to find even his foot-prints in any nation since. We have no reason to look for him in this heathen nation, where we have not even his name in our constitution, and where a government formed by Thomas Payne, Thomas Jefferson, Benjamin Franklin and other similar minds of course would be a godless government, hence I am not surprised to find what I have observed with close scrutiny all my life, that the man on the streets, whom I hear every day (and even boys), asking God to damn somebody or something, and no attention paid to it if he hears it, or equally futile and worthless are the thousands of requests made daily by priests and others asking for blessings and favors, as in the cases of Garfield and Grant, in especial effort of prayer and faith.

Faith in prayers is often stronger than a grain of mustard, which is not the least of all seeds, and yet no one gets a mountain removed or an infidel converted any more than if no God was in existence. It seems to me that he has left this country for Satan to spread knowledge in, as he said to have done in Eden when God was absent; and if this goes on much longer it will be difficult for even the Catholics, with their swarms of immigrants and parochial schools for their children, to turn this into a Christian government and get us to make a God Pope, and stop the Satanic knowledge from spreading.

I felt great interest in our late war, when the conflict was between a peaceful Christian government with a Christian president at its Richmond head and a peaceful Stonewall Jackson at the head of some of its best soldiers, when we, in the North, had an infidel Spiritualist at its head, and generals that could not stop to pray, but, as in Grant, more inclined to swear, and the termination showed us that there was no Christian God taking part in the conflict. I have also witnessed many other evidences that the god's take no part in our affairs however much appealed to for help in good or bad causes.

In Worcester, Mass., where I lived, the temperance voters carried the city one year against license and we had quiet, peaceable times, and the next election we lost it by nearly one thousand votes, and yet no papers were offered for license, but hundreds for no license; and we were many times assured that that was the cause of God and Christ, and that they were the captains and working in or for the temperance cause; but when it was lost I could find no Christian who could tell why God abandoned them and us to the curse of saloons and drunkards.

No answer to prayers, nor for curses, but the curses come without asking often, and the blessings fall on the just and unjust as if no God paid any more attention to us than to the beasts and trees.

After a long search I am, at the close of a long life, unable to find the evidence of any especial interference of any God with or in the laws of nature that control us in our lives.

MOLINE, ILLS., September 7, 1888.